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The Canadian Jewish news

SPECIAL ROSH HASHANAH EDITION

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Israelis concerned over crisis in Cyprus

By MURRAY ZUCKOFF

NEW YORK (JTA) –

The Cyprus situation has created widespread anxiety in Israel that what is happening in the war-torn eastern Mediterranean island may be a mirror of its own future.

This anxiety is aggravated by a growing concern that the United States government and Secretary of State Henry A. Kissinger are both suffering loss of prestige in the West as a result of the Cyprus crisis and this loss may have disastrous consequences for the Middle East.

The loss of prestige is focal to Israel because of her dependence on the U.S. to help establish a lasting peace -- not merely disengagements -- in the Middle East. There is also concern in Israel that the Soviet Union is taking advantage of America's diplomatic setback to fill the breach as peace-maker in Cyprus and, if successful, will continue from there to find a way to play a more preponderant role in the forthcoming Mideast peace talks.

America's inability to help halt the fighting in Cyprus and her inability to persuade Turkey from continuing its military advances, came at a particularly perilous time for Israel in view of the Soviet Union's rearming of Syria.

Political analysts close to the Israeli scene here note that basic questions are now being pondered by Israel: If the U.S. has been unable to swing its diplomatic weight to heal the split in Cyprus and has been unable to prevent Turkey from seizing on the military field what it was unable to get at the Geneva talks, what weight can the U.S. be expected to muster in the Geneva Mideast peace talks?; if the U.S. can "tilt" toward Turkey, as so many European analysts claim despite U.S. denials, how will she "lean" in the Middle East peace talks, and if Turkey was able to ignore the peace talks and grab some 40% of Cyprus, what will prevent the Arabs from pursuing a similar policy toward Israel in the future?

In short, just how willing is the U.S. at this time to become involved in pulling some one else's political chestnuts out of the fire? Moreover, if the U.S. has been involved in a juggling act between two indispensable allies -- Greece and Turkey -- what are the chances for a straightforward U.S. policy in the Mideast? Kissinger has served notice all through the Cyprus crisis that the world should not expect the U.S. to intervene every time there is a crisis and that he personally has no intention of taking responsibility for resolving all conflicts.

The unease experienced in Isrel about what appears to be a new Washington line on international conflicts was echoed recently by Rabbi Israel Miller, chairman of the Conference of Presidents of Major American Jewish Organizations. He told reporters representing the Israeli and Jewish press that he was concerned over events in Cyprus because the mystique of Kissinger has worn off.

Montreal played host last weekend to an International Leadership Conference of the Israel Bonds Organization. Among those in attendance were Sam Rothberg (left), international chairman of Bonds, Lucy Bronfman and her husband, Allan, president, Canada Israel Bonds. About 750 took part.

Bond organizers push for biggest campaign in community history

By MYRA PALMER

MONTREAL –

Blitz sale of $250 million in Israel Bonds to North American Jewry is the immediate goal of the Israel Bonds organization, and the 750 Canadian and American delegates to its International Leadership Conference emerged from the final plenary session Sunday.

"We have economic problems in North America. But compared to Israel's economic situation, our problems are miniscule," a New Jersey delegate said, echoing the views of fellow professional and lay Bond promoters here to map strategy for the biggest campaign in their history.

Washington economist Leon Keyserling, self-styled optimist in the face of recession here and the grave Israeli economy he described, told delegates, "The test we really face is not an economic one, but a moral test."

Keyserling proposed that Jews postpone such expenses as new homes or vacations and instead buy Bonds.

The huge cash loan is now needed not only to bolster an economy seriously disrupted by the Yom Kippur War, said Sam Rothberg, international general chairman, but also to provide funds for industrial expansion and jobs for immigrants.

"Economic development is also a major factor in the success of Israels search for peace," the Illinois delegate added.

To date, funds borrowed by Israel through Bond sales amount to $2.9 billion, of which about 85% comes from the United States where Bonds were first sold in 1951.

Since the program reached Canada in 1953, the small Canadian Jewish community, numbering just under 300,000, has purchased more than $200 million worth of Bonds. It was in recognition of growing sales here that the annual conference was held in Montreal, the first such convention outside the U.S.

But despite universal awareness by delegates of the enormity of the task at hand the whopping 1974 $1 billion Bond issue at 4% interest is almost double the record $502 million loaned to Israel last year in Bond sales -- they take the attitude that a goal is set to be met.

How to reach the $250 million sales mark by the end of this year was the subject of workshops where delegates traded successful new promotional methods and the tried-and-true tactics. These brainstorming sessions produced at least as much drive as ideas.

A method first tried in Boston a few months ago was cited by Alice Peerce, U.S. women's division chairman.

Cont'd on Page 9

E. Germany ready to talk payment

NEW YORK (JCNS) –

East Germany is ready to talk about compensation for Nazi Jewish victims with the United States, following the establishment of diplomatic relations between the two countries last week.

State department officials regarded the readiness of the East Germans to discuss the question of compensation as a significant shift in policy. East Germany had previously held tenaciously to the view that it was not a successor state to Nazi Germany, and, therefore, not responsible for war crimes.

After the signing of the diplomatic accord, an American spokesman is due to confirm the German Democratic Republic's readiness to talk not only of Nazi victims' claims but also of claims by American businessmen and individuals.

American officials stated that the actual talks on Jewish claims will be conducted by a non-governmental agency, probably, the Claims' Conference, to represent the victims and a "non-governmental" East German group. If the talks do not make progress, the U.S. government will feel free to introduce the issue in direct U.S.-East German negotiations.

Reliable sources here stated that the East Germans have been told that the failure of talks on Jewish claims would make it impossible to grant credits or non-discriminatory tariffs to East Germany.

Chronicle Review bought by CJN

TORONTO–

The Canadian Jewish Chronicle Review which began its career in 1897 as the **Jewish Times**, has been purchased by **The Canadian Jewish News. The Review**, with offices in Toronto and Montreal, will continue to be published independently of **The CJN.** Its role as a magazine devoted to the Jewish scene here and abroad will be strengthened under the new ownership.

In 1909, **The Chronicle Review** had its name changed to **Canadian Jewish Times** and six years later it merged with the **Canadian Jewish Chronicle.** Stanley Shenkman, and Max Melamet, purchased the periodical in 1963 and in 1966 it was merged with **The Canadian Jewish Review**, (founded in 1921), under the name **Canadian Jewish Chronicle Review.** In 1971, its format was changed to that of a magazine.

Soviet capitulation to U.S.

Moscow believed ready to stop persecuting Jews who apply for permission to emigrate

WASHINGTON (Special) –

The years of persecution and harassment of Soviet Jews wishing to emigrate to Israel may soon end with a joint Washington – Moscow announcement of an agreement that will free an estimated 65,000 Jews a year.

In return for allowing its Jews to emigrate to Israel, the Soviet government will receive most-favored nation status and will continue to get substantial bank credits backed by the U.S. government.

Last year, some 35,000 Jews were permitted to leave Russia, but many more thousands were denied permission and prison camps and jails hold large numbers of Jews who were convicted on trumped-up charges following their application to emigrate.

The agreement to be signed shortly will play down what amounts to a Soviet capitulation on the subject of Jewish emigration to Israel. The Russians will be allowed to save face in the terminology that will be employed setting out the details of the agreement.

The compromise plan now in the final stages of negotiation represents a triumph for three U.S. senators who rallied Congress support behind their declaration that the U.S. withhold most favored nation status from the Soviet Union unless it changed its repressive policy towards Jews wishing to leave. They are Senators Henry Jackson (D. Wash.), Jacob Javits (R. N.Y.) and Abraham Ribicoff. (D. Conn). It was victory, too, for the persevering organizations in the U.S., Canada, and in Europe that crusaded without letup on behalf of their persecuted co-religionists.

In Toronto, Mrs. Genya Intrator, chairman of Women for Soviet Jewry, said when she told Moscow informants of the impending agreement they were perplexed because arrests are continuing.

"At least 60,000 is something concrete, but we will have to be in a monitoring position after the Jackson Amendment is passed to see if there is any backsliding," she said. "Until we see the situation has become better, we cannot relax."

Dr. Harris Schoenberg, assistant director of the B'nai B'rith Bureau at the United Nations and secretary of the Academic Committee on Soviet Jewry, said in Toronto, "B'nai B'rith welcomes the development and profoundly hopes the Soviets live up to their agreement. But 60,000 cannot meet the number of applicants (there are some 200 a day every day of the year), and we believe the problems will continue for the Jews who do not get out of Russia.

"We have a strong obligation to orient ourselves to the needs of the Jews that will remain there, and to monitor the Soviet scene to make sure they are ending harrassment and not making the agreement impotent," he said.

Dr. Schoenberg said Israel is thrilled to have the prospect of that many people coming, although the problems of employment and housing for the ministry of absorption are overwhelming. "The main difficulty is that there are many different kinds of people coming out, and the Soviets never let Israel know in advance who they are, their skills, and their age groups."

Big increase in UJA giving for 1975 is urged by leaders

TORONTO –

North American Jewish community leaders have agreed unanimously that the 'once in a lifetime' gifts to the United Jewish Appeal as a result of the October war will have to be increased substantially in 1975.

This was the report brought back to Toronto by Herb Green, who represented Toronto in the Prime Minister's mission which made a three-day whirlwind visit to Israel at the end of August to assess the current situation there. The mission comprised 250 of North America's community leaders. Green made his report at a meeting of Toronto campaign leaders held at the home of Mr. and Mrs. Eddie Creed.

"After visiting the armed forces and after listening to reports from Prime Minister Rabin and other leaders of Israel, there was no doubts in the minds of mission members that we cannot be satisfied with last year's level of giving, nor will minor increases be sufficient," said Green.

"Inflation plus the threat of renewed fighting have put a serious strain on Israel's economy and maximum aid is needed from the Diaspora to help maintain social and educational services and to pay for the absorption of immigrants who continue to arrive daily," he said.

Green reported that mission members increased their contributions by an average of 1/3 over last year.

Prime Minister Yitzhak Rabin told the mission that "the future of Israel for the next five to 10 years will be determined in the next year, regardless of disengagement agreements. The real threat of resumption of hostilities exists."

Rabin said that "unless we are strong, no one will save us. The leadership of the country has tried to explore every avenue and activity towards peace and the people must know that if we go to war it's because we have no alternative."

The prime minister said that during visits to young soldiers in the Golan Heights and along the Jordan River he had been encouraged by their selfless attitude. "They did not complain about themselves but were concerned with the preparedness of Israel."

Herb Green (right) of Toronto meets Israel President Ephraim Katzir during visit to the Holy Land with Prime Minister's mission. There was 250 North Americans on the mission.

This edition is biggest

This Rosh Hashanah edition of The Canadian Jewish News is made up of four sections and 52 pages -- 28 in the 'regular' paper and a 24-page holiday supplement. It's the largest edition in the paper's history.

The offices of The CJN will be closed during the High Holy Days -- Tuesday and Wednesday, Sept. 17 and 18, and Thursday, Sept. 26. Display advertising deadline for the Sept. 20 edition is Thursday, Sept. 12 at 2 p.m. Classified advertising and editorial copy deadline is Friday, Sept. 13 at 1 p.m.

'May open meetings'

Harris outlines concepts to set Congress in motion

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –

Those who worried that the prestigious position of national president of Canadian Jewish Congress would change Sydney M. Harris can rest assured. The bluff Torontonian continues to be a straight-from-the-shoulder, 'tell it like it is' community leader.

In a wide-ranging two-hour interview last week with **The Canadian Jewish News**, the first national CJC president elected from Ontario gave his opinions in a number of areas of Jewish life. Among them:

–We (the Canadian Jewish Congress) are absolutely going to insist we have a direct say in how money that is raised is spent. We are bound and determined the new National Budgetary Conference will work.

–The time is not too far distant when there will be a new organizational approach whereby Congress will be THE body of the community.

–The Welfare Fund is a member of Congress; Congress is not a member of the Welfare Fund.

–CJC's national meetings should be open to the press. The business of the community is THE business of the community. If there be fools or sages among us, the community is entitled—to know.

Sydney M. Harris

–Community newspapers should expose the shortcomings of that community. Papers should report what is going on, whether bad or good.

–One of Congress's biggest faults is a lack of public relations. We need someone and I intend to get someone.

–Failing disaster, we Jews (Reform, Conservative and Orthodox) can't work together and I don't understand it.

–More youth will be added to our national and regional executives. But we don't want just bodies.

–I blame the housewives for not stopping their dealing with kosher butchers who are exploiting them."

Interviewed in his Richmond Street law office, 57-year-old Harris, who was elected to his office at the Plenary Assembly in June, spoke at length of the financial problems of Congress.

The National Budgeting Conference, made up of all agencies funded from campaigns, has already met twice. It will meet again later this year. Harris hopes it will be fully operational by the 1976 budgetary year because the organization will likely result in a more equitable distribution of money.

He explained: "Congress should be able to get more money because fund distributors will be able to look at the total picture rather than a partial one . . . We want to justify our program in one place, not 10 places (Congress receives its money separately from each community's fund-raising body.)

Asked of Congress could obtain money from other sources, Harris emphatically said "No. The solution is a more equitable distribution of money although I'm not pointing the finger at any one community or group."

Cont'd on Page 9

World News

Nazis get telephone restored by judge

NEW HAVEN, Conn. (JTA) –

A federal judge has approved an agreement to restore to a group of Bridgeport Nazis a telephone service they used to disseminate anti-Semitic and anti-Black messages on recorded tapes, pending a ruling on the constitutionality of the state law under which they lost that service.

Judge Robert Zampano approved the agreement, previously reached by attorneys for both sides, during a show cause hearing on a complaint by the National Socialist White People's Party. The Nazis had filed suit contending that an order to the Southern New England Telephone Co. cancelling the service abridged their freedom of the press under the First Amendment. They also sought $15,000 in damages. Damages were denied.

The cancellation effort was started by Attorney General Robert Killian and brought a request from Bridgeport Police Chief Joseph Walsh to the utility to stop service on grounds that broadcasting or transmitting defamatory statements about a race violates Connecticut's group slander law.

Judge Zampano ordered Walsh to notify the utility to restore the service to the Nazis. The judge also waived the statute of limitations, a ruling which would apparently make the Nazis liable to criminal prosecution if a three-judge panel, to be convened this fall, upholds the constitutionality of the state law.

The suit by the Nazis, under Judge Zampano's ruling, will be continued with only the Connecticut Public Utilities Commission. Walsh and Assistant Attorney Gen. Frederick Neusner as defendants. State's Attorney Joseph Gormley, Chief Prosecutor John Ward and the utility are no longer listed as defendants. Judge Zampano ruled.

In a ruling filed with the court late August, Neusner described the recorded messages as "the most vicious and depraved forms of racial and religious abuse." Neusner contended that the Nazis' contention their service was cancelled without due process was not true. He said what had been denied was not regular telephone service, but only "adjunct service utilized for a limited purpose, namely racial and religious abuse."

Maj.-Gen. Moshe Peled, commander of Israeli armor corps, uncovers the insignia on the shoulders of Gil Gordon and Jehoshua Israel, top cadets in a corps officers' course. Ceremony was in the Sinai.

Sapir paints gloomy picture

TEL AVIV (JTA) –

A gloomy picture of the situation of Jews in Latin America as far as their ties to Judaism are concerned has been painted by Pinchas Sapir, chairman of the Jewish Agency and World Zionist Organization executives.

On his return from an extended visit to Jewish communities in that region, Sapir, who spent time in Mexico, Colombia, Peru, Brazil, Argentina, Uruguay and Venezuela said the situation was discouraging because "Jewish education there is very shallow and does not embrace the entire Jewish population."

He said 75% of the Jewish populations in the countries he visited had no connections with Judaism through studies or educational institutions. He expressed serious concern over the high incidence of mixed marriages and said that even in cases where the non-Jewish spouse converts, the children do not receive a Jewish education.

Sapir said that while Jewish youth movements proliferate in Latin America, only 100 Jewish youths emigrated to Israel from that region last year. He attributed the aliyah lag to Israel's security situation and to gloomy letters received from earlier emigres. He said the discouraging reports were not always due to lack of housing or unemployment, citing a letter from one recent immigrant who said he had a flat and a job but no friends. That loneliness must be eliminated by us, Sapir said.

'Peace must be fair'

JOHANNESBURG (JTA) –

Israel's former Defence Minister Moshe Dayan told an audience here that peace negotiations with the Arab states must be fair and never one-sided. "If there is deadlock, we will have to live with deadlock," he declared delivering the keynote address at the 33rd South African Zionist Conference in a packed Johannesburg City Hall.

Dayan stressed Israel's continuing need for Western immigration and maximum Diaspora support. Observing that "the Arabs are growing stronger in every way while Jewish life in the golah is weakening," he said that Zionists must reinvigorate Jewish life in the golah and stimulate maximum support for Israel. "We in Israel can take care of Israel and you in the golah must take care of the Jewish people," Dayan declared.

He noted that unlike previous wars Israel has fought, the Yom Kippur War opened the way to negotiations -- which Israel has always wanted -- and which it hoped would continue at Geneva. "We want to negotiate very much," he said, "but we will never accept the formula often used by the Americans that the Arabs will never agree to this or that. Negotiating cannot be one-sided. They must take account of what Israel will never agree to no less than the Arabs," he said. Regarding the Judea and Samaria regions on the West Bank, Dayan said it was unthinkable that Jews should ever be prevented from settling in any part of their historic homeland.

Israel gets tough with her undesirables

By ROYSTON ALLEN
Israel Correspondent

TEL AVIV –

The famous Lansky case, where alleged U.S mobster chief Meyer Lansky was denied permission to stay in Israel under the Law of Return -- set a precedent for keeping out "undesirable" criminal elements here.

This time the ex-criminal was a member of what is known here as the French Mafia -- a group of closely interknit Jewish North African families who carry French passports, and whose livelihood stems from semi-legal activities.

Edgar Zumor came to Israel from Algeria (via France) in 1969. He bought an apartment in the port town of Ashdod and tried to open a restaurant but the police refused him a license on two grounds: the international police organization 'Interpol' had supplied information of Zumor's criminal activities in France, and there was a complaint issued against him and associates over an attempted extortion bid at the Tiffany's night club here.

Tiffanys finally burned down last year, after having had its front door riddled with bullets.

It turned out that Zumor was wanted in France, faced a two-year jail sentence and had fled here to escape his term behind bars.

He eventually went back there to serve his sentence, leaving his wife and children here, hoping that when he returned to Israel, he could become an immigrant.

However the interior minister found that his criminal past was liable to damage the public welfare (section 2(b) (3) of the Law of Return) and permitted him to stay here for a limited period only to permit him time to appeal to the High Court here.

While there was no hard and fast rules about what constitutes a criminal past "liable to endanger the public welfare," Justice Berinson pointed out that the interior minister has the right to refuse immigrants' visas at his discretion.

The Supreme Court judge added that Zumor had not been brought to trial over the Tiffany's affair only because the chief witness was frightened to testify and had fled the country.

So Edgar Zumor will have to return to France, Algeria or where he wishes and Israel will be one potential headache less.

And perhaps the Jewish members of the French Mafia or even the U.S. Mafia will take note.

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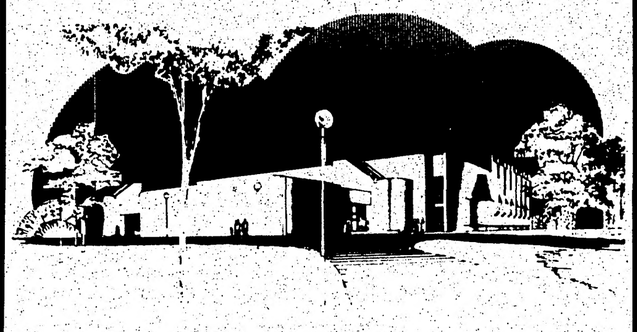

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ALLAN BEN-DAVID

Edith Levy (second from left) goes over lists of potential canvassers for United Way campaign. Mrs. Levy is United Way chairman for the Federation of Jewish Women's Organizations. With her (from left) are: Mary Kent, United Way residential chairman; Helen Malcolm, overall co-ordinator, and FJWO President Lil Wax.

Quebec's Camp Massad may be forced to close doors after 30 good years

By IRWIN HUBERMAN

MONTREAL – Massad, a summer camp where children are involved in intensive Hebrew language immersion, may be forced to close its doors, it was learned here recently.

Located at Lac Carre, 55 miles north of Montreal, Camp Massad provides children aged nine to 16 with the opportunity of living in an all-Hebrew environment.

"Wherever you go, you hear Hebrew," said Shmuel Isackson, camp director. "All social activities, swimming, sports and hobbies are done in Hebrew. We are strongly oriented about Zionism and Israel."

Along with the camp emphasis on the Hebrew language, the following of Jewish tradition ranks high among Camp Massad's priorities. According to Isackson, daily and Sabbath services, religious holidays and Kashruth are all observed.

Camp Massad has been in operation for almost 30 years. However in recent seasons the camp has been faced with a number of setbacks that include a serious lack of funds and the collapse of its auditorium, a dining hall and several bunks. The camper population dwindled from about 370 in the mid-60's, to a mere 60 children in 1972.

There is currently no organization that financially supports the camp. Once backed by the Keren Hatarbut, Camp Massad is now run entirely by a board of directors composed mainly of former Massad campers. The camp is operated solely from camper fees and private donations.

"We've had a lot of tough luck," said Mrs. Bernard Tonchin, executive secretary and one of Massad's original campers, "but there is a great need for this camp. We run it now on a totally voluntary basis."

This past season Camp Massad hosted 143 children, most of whom attend Hebrew schools in the Montreal area. The camp staff, composed largely of Israelis and Hebrew high school students, totalled 38. "The fact that the camper-staff ratio is so good," Isackson said, "makes it possible for each child to have a lot of attention."

"You compare Camp Massad with a big camp," camper Joanne Steinberg said, "At the big camp the only people you know are the people in your unit. Here it is like one big family. You know everybody and the spirit is fantastic."

Each summer at Camp Massad is climaxed by the Maccabiah, where in the final week of the season, the campers are divided into two teams competing against each other in song, sports and spirit.

"It is during the Maccabiah that you see how Camp Massad works," said head counsellor Carmela Baruch. "The kids play games like baseball and they use all the terms in Hebrew. This is a very wonderful thing."

"In reality, I can't tell you the whole camp speaks Hebrew," Isackson said, "but when a child begins to speak in English he is answered in Hebrew. We have an Israeli mission and the environment is here, so the child has to pick up something."

FJWO organizes 600 women to canvass for the United Way

TORONTO – More than 600 Jewish women who have been recruited through sisterhoods and organizations in Toronto, will canvass for the United Way campaign which got underway this week.

Edith Levy, United Way chairman for the Federation of Jewish Women's Organizations, has undertaken the mammoth task of organizing and working with volunteers for this community-wide project for the second consecutive year. The FJWO is a division of the United Jewish Welfare Fund.

"It is important to stress to volunteer canvassers that they think of United Way in terms of 'us' not 'them'," Mrs. Levy said. "Even the most fortunate among us may at one time or another require a service funded by the United Way, from the distress centre which is geared to help young people in trouble, to a blood donor clinic or the YM-YWHA, to name just a few."

In her role as United Way chairman, Edith Levy expressed strong views on the necessity to get across to Toronto's Jewish community the importance of supporting the campaign and publicizing the fact that Jewish agencies receive close to $1 million annually through United Way allocations. "Many people are totally unaware of this," she said. "The Jewish Family & Child Service and Jewish Camp Council, are just two of the many beneficiary agencies."

Mrs. Levy was lavish in her praise of the leadership and vitality of the Federation of Jewish Women's Organizations "which has been in the forefront of social action and education in this city." She cited the protests on behalf of Soviet Jewry, survey on Jewish education, Tay Sachs clinics and other programs with which the FJWO has been involved during the past few years. According to Mrs. Levy, several projects were initiated in U.S. cities as a result of information funnelled through Toronto's FJWO.

When she took over as United Way chairman last year, she insisted that volunteers be allowed to canvass throughout the city and not solely in Jewish areas, as had been the practice in previous years.

A past president of Temple Sinai sisterhood, Mrs. Levy has been a district consultant on social action for Reform sisterhoods in Toronto for the past two years. She was recently appointed to the executive board of District #3 of the National Federation of Temple Sisterhoods, an area which encompasses Ontario, Quebec and upper New York State.

Born in Montreal, Edith Levy moved to Toronto with her family when she was four. She is married to Arnold Levy and they have three children. A great Toronto booster, Mrs. Levy has definite opinions on why Toronto, unlike most North American cities, has retained its liveability and quality of life.

Leader dies

PETERBOROUGH – Veteran community leader Hymie Smith, 55, has died. He had been a president of the Peterborough B'nai B'rith Lodge, the board of education of Beth Israel Synagogue, and a leader in the BBYO and sports organizations throughout the city.

Novel approach to anti-Semitism

WINNIPEG – An innovative teacher at the Isaac Newton Junior High School, disturbed by the evidences of anti-Semitism among her students and even the willingness of some Jewish students to cover up their identity, has altered the situation radically by tackling the problem headon.

Elsie Stasiuk assigned her class a three - to - four week number of topics of Jewish interest with the plan to culminate in an exhibit. The students spread out to get their information first hand, and visits were made to the offices of **The Western Jewish News**, to the Jewish Public Library, to the Rosh Pina Hebrew School and to synagogues.

The exhibit crowned the effort with success.

The entire student body, the faculty and some parents were invited. They were entertained with Jewish folk music, dined on kosher tidbits and viewed films donated by the Jewish Historical Society, as well as a special slide presentation arranged by a teacher at the school, Hymie Rosenblatt.

Mrs. Stasiuk said the reaction to the class effort was overwhelming.

"For many of the students it was the closest they have ever been to anything even remotely Jewish." She suggested the Jewish community approach the Department of Education to include a history of the Jews in the social studies curriculum.

In conclusion, she said students who had found it necessary to hide the fact that they were Jewish wore their identity proudly during the course of the entire program.

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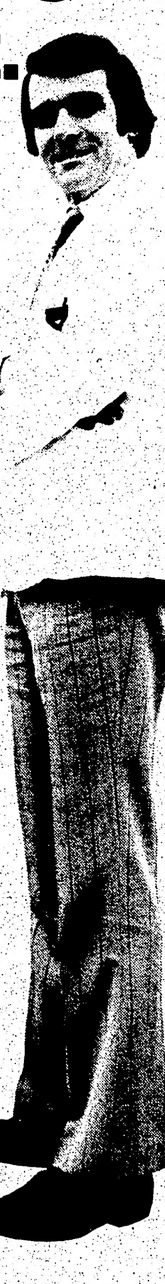

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Editorial

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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Egypt bankrupt before war

Pray for a prospering economy lest Sadat initiates a war again

Jews everywhere should pray that Egypt continues to enjoy economic prosperity. Stagnation in the Egyptian economy might tempt President Sadat to repeat his tactic of last October and plunge the Middle East into war.

President Sadat stands condemned in the eyes of decent human beings for the reprehensible policy of starting a war because, in his own words, "our economic situation reached zero point." This is the reasoning of a man lacking the qualities for responsible leadership. Lacking too, is all sense of humanity. President Sadat said he had no alternative but to go to war, that had Egypt not done so the population would not have its daily loaf of bread.

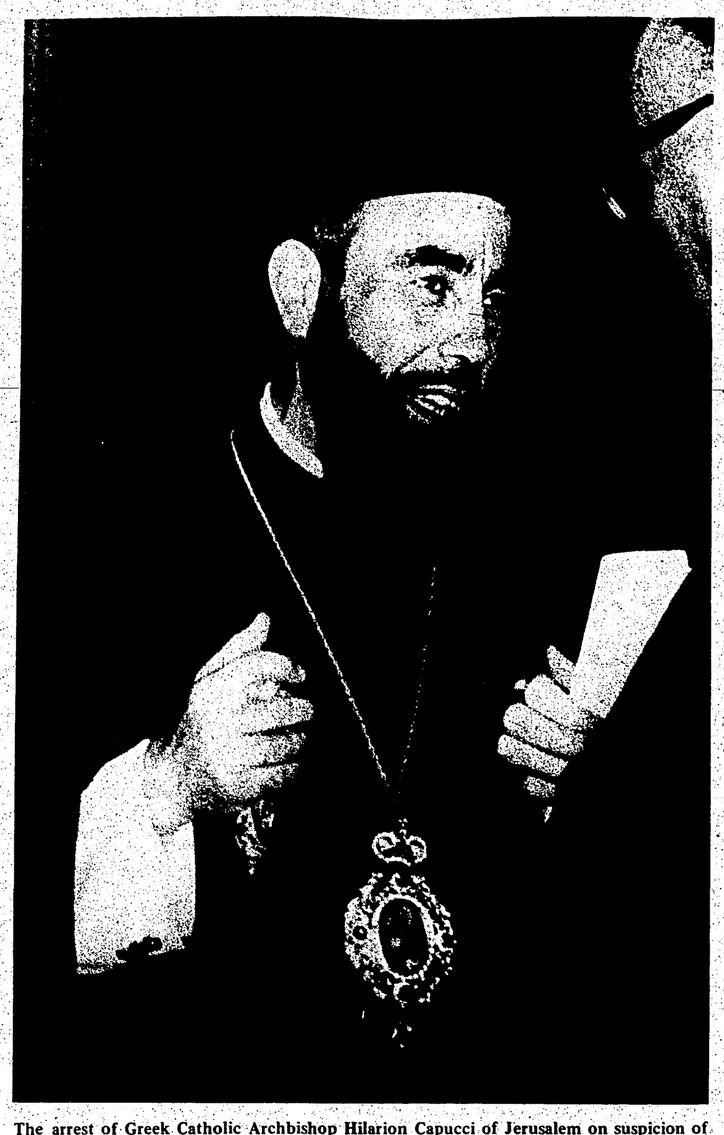
The madness of this sort of thinking is highlighted by the fact that long before the October war, Egypt was spending $250 million a month on its army. Enough to balance the most desperate budget. But the Yom Kippur War, fought for economic reasons and little else, paid off for President Sadat. Arab and other nations poured millions into Egypt's coffers in the immediate postwar period. Never mind that the balance sheet is splashed with blood; that thousands of men, Israelis, Egyptians, Syrians, died; that thousands more were crippled.

What kind of peace is possible with a nation so morally bankrupt? How much reliance can Israel place in the signature of a Sadat on a peace treaty? About as much reliance as Israel has in the good faith of a United Nations top heavy with Arab supporters.

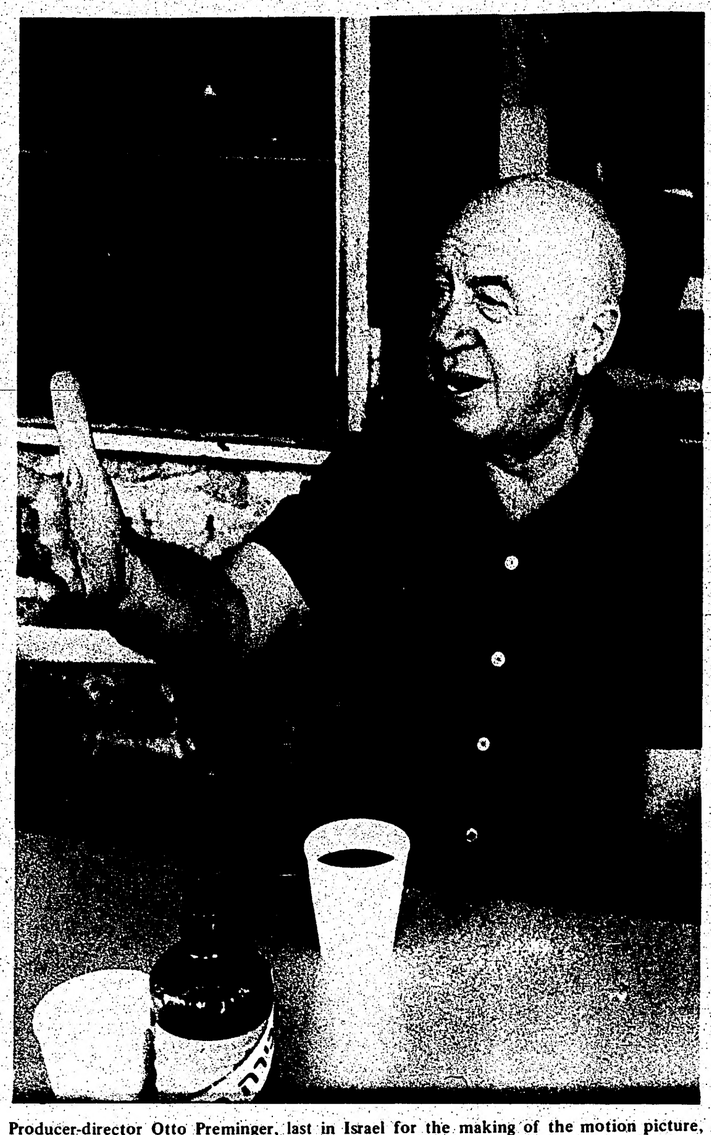
The shocking disclosure that he started a war because his country was nearly bankrupt, puts the Egyptian president in the same category as those rulers who long ago cared so little for the lives of their people that they sacrificed them in senseless wars. What is frightening is that President Sadat has no qualms about what he did. To his twisted thinking, sending thousands of men to certain death was a small, insignificant price to pay in the overall scheme of things.

The Israelis have learned a lesson they will never forget; that if they are to survive as a nation there must be no relaxation of vigilance, no letdown in their state of preparedness. And we in the Diaspora must face up to the grim fact that the support we give to Israel must continue unabated year by year until a brighter day dawns for that tiny, embattled outpost of civilization.

To do less is to break faith with those who died in defense of their homeland. The next few months likely will tell whether the peace that is not really a peace is to continue, or whether another bloody conflict is inevitable. Meanwhile, the Syrian war machine is cranking up for what may be another attempt to wrest the Golan Heights from Israel's grasp.



The arrest of Greek Catholic Archbishop Hilarion Capucci of Jerusalem on suspicion of subversive activity has sparked a growing international controversy. (IPPA photo)



Producer-director Otto Preminger, last in Israel for the making of the motion picture, Exodus, has returned to the Holy Land to shoot a new film entitled Rosebud. (IPPA)

USSR increases Palestinian links fearing to lose diplomatic war

U.S. Secretary of State Henry Kissinger, who has enjoyed success in arranging workable disengagement accords on the Sinai and Golan fronts, believes in tackling easier problems first before moving forward to the more difficult ones.

Within the context of the tangled Arab-Israeli conflict, Kissinger obviously feels that it is far less difficult to solve the dispute between Israel, Egypt and Syria than it is to resolve the gnawing and incredibly complex matter of the dispossessed, bitter Palestinians.

In spite of his accomplishments in Jerusalem, Cairo and Damascus, Kissinger knows that a durable peace in the Middle East cannot come about without the explicit approval of his country and that of the Soviet Union, is just a pipe dream.

What is the feeling in Washington and Moscow regarding the idea of a Palestinian state?

Some weeks ago, the U.S. informed Israeli diplomats in Washington that it had no interest in seeing a separate Palestinian state set up on the West Bank or in the Gaza Strip. The state department is of the opinion that a Palestinian state would become a bastion of pro-Soviet or even pro-Chinese sentiment in a region that it is considered a predominately Western sphere of influence. Another reason why the U.S. does not support the creation of a Palestinian state is that it would cause fear and uncertainty in Israel and Jordan -- both of which are important clients of Washington.

Israel, the target of Palestinian raids and rhetoric, has never recognized the notion of Palestinian nationalism. Its policy on the Palestinians was recently elucidiated by Premier Rabin: "The peace will be founded on the existence of two independent states only -- Israel with united Jerusalem as its capital, and a Jordanian-Palestinian state, east of Israel, within borders to be determined in negotiations between Israel and Jordan. This state will provide for expression of the self-identity of the Palestinians . . .

Jordan's opposition to a Palestinian state is based on the assumption that such a state can only be established on the West Bank, an area to which Amman lays claim. King Hussein, whose wrathful army massacred hundreds and possibly thousands of Palestinians in 1970-1971, is also fearful that a West Bank state would attempt to undermine the legitimacy of the Hashemite Kingdom.

Despite U.S. opposition to a Palestinian state, Washington has repeatedly told the Israelis -- and, to a lesser extent, the Jordanians -- that the Palestinian question should not be ignored and that the Palestinians' "legitimate interests" must be taken into account. Washington's overall view is that the Palestinian problem must be resolved within the framework of an Israeli-Jordanian settlement.

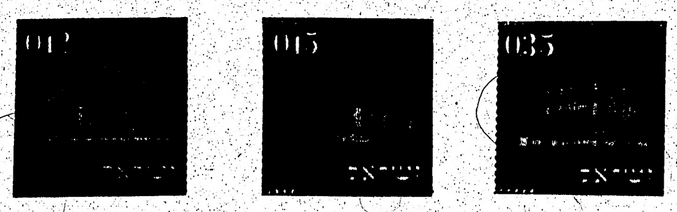
The Soviets have not been as ambiguous as the Americans on a Palestinian state, but neither have they been very keen, in public at least, about the Palestinian guerrilla movement.

Although Moscow, an avowed partisan of the Arab cause, has often branded the Israelis as Nazis and accused them of imperialism, militarism and expansionism, the Soviet Union is not committed to the destruction of Israel. Until the Six Day War, the Soviets had an embassy in Tel Aviv. There is talk that Israel and Russia may soon re-establish diplomatic relations.

Moscow sees no contradiction between supporting Israel's right to sovereignty and independence and embracing the Palestine Liberation Organization. The Soviets are definitely committed to a total Israeli withdrawal from the occupied Arab lands, but whether they are in favour of returning the West Bank to Jordan rather than the PLO remains to be seen.

Cognizant of the diplomatic ground they have lost to the U.S., the Soviets are terribly concerned that if they do not pay lip service to the Palestinians their posture in the Middle East will be further undermined by the Americans or the dreaded Chinese.

Last month, in one of the first moves since the Yom Kippur War to strengthen their links with the guerrillas, the Soviets permitted the PLO to open an office in Moscow, and dispatched new weapons and military equipment to the Palestinians.



Synagogues have been featured in a recent series of stamps from Israel. From left are The Old Synagogue, Cracow; The Great Synagogue, Tunis, and Amsterdam's Great Synagogue.

What Really Happened

Canadian history in terms of 'cousins'

By A. J. ARNOLD

(First of a Series)

A. J. Arnold

Comparisons are often made between Canadian and U.S. Jews and it is suggested that Canadian Jewry is merely an extension of the much larger American Jewish community. A careful examination of the historical background of the Jews in the countries does show some similiarites, but also brings out basic differences.

In the U.S., for example, the Jews celebrated their tercentenary in 1954, while in Canada the bicentenary of Jewish settlement was celebrated in 1959. Jews seeking to escape the Inquisition were first able to settle in the American colonies in the mid-17th century when New York was still New Amsterdam, ruled by the Netherlands. When the British displaced the Dutch, opportunities expanded for Jews in the colonies.

In Canada, on the other hand, Jews were officially barred from settlement, along with other non-Catholics, during the entire period of the French colonial regime. That is why the first permanent Jewish settlers did not arrive in Canada until the second half of the 18th century.

American Jewish history has been divided into three periods, corresponding to three different waves of immigration. First there was the Spanish wave, from 1654 to 1725, then the German-Polish wave, from 1725 to 1880, and finally the Russian wave, from 1880 onward.

Very few Jews from the first two immigrant waves ended up in Canada. To draw an analogy, we may imagine ourselves standing on an ocean beach watching the tide roll in. Each waves rolls a little higher up the shore, and at the highest point a bit of flotsam may be deposited; but the next wave washes it out to sea again. That's what happened to Jews trying to reach Canada in the first immigration period.

In the second period, we are back on the beach watching a stronger tide. The waves flow in further and deposit some twigs and even a few logs that finally get left behind. That's how the first hundred Jews came to settle in Canada after 1759.

It was not until the third period however, after 1880, that the number of Jews reaching Canada became a large part of the immigration tidal wave to America.

A few years ago Dr. Jacob Marcus, director of the American Jewish Archives, gave an address on the "Quintessential American Jew." He suggested that for the three periods of U.S. Jewish history, it is possible to "pinpoint one man in each period as its quintessential personality."

Canadian Jewish history cannot really be treated in the same manner. Nevertheless, in considering Dr. Marcus' symbolic "quintessential" personalities, it seems possible to suggest a Canadian "cousin" for each.

Haym Levy, for example, Dr. Marcus' first choice, settled in New York in the 1740s, became a merchant, went bankrupt in the war of the American revolution, recouped his position and served as president of New York's Sephardic congregation for six terms. Haym Levy's Canadian "cousin" is obviously Aaron Hart, founder of Canada's first Jewish family. They came from similar European backgrounds and Hart knew Levy well describing him in a letter as an "auld achventance."

Dr. Marcus' second choice, Sigmund Schlesinger, arrived in the U.S. from Hungary, wandered for a few years, settled in Cleveland by 1870, and became a successful businessman and Jewish community leader. Schlesinger's Canadian "cousin" could be George Frankfurter, who came to the U.S. from Germany in the 1870s and after some wandering settled in Winnipeg about 1879, becoming a merchant and community leader.

The third period choice for the U.S. is Aaron a Russian-Jewish dirt-farmer, driven off the land by the May laws of 1882. After trying New York, he peddled his way to Pittsburgh and beyond, eventually returning to the "Steel City" to become a respected citizen. Aaron has many Canadian "cousins" who tried Montreal or Toronto first, then heeded the call of the west, and after peddling or shopkeeping in smaller centres settled in Winnipeg, Calgary or Edmonton, or later moved on to Vancouver.

Do not despair, dear readers. This is not merely a Canadian-U.S. "cousins" game. It is rather intended as an introduction to a new series on founding Jewish families across Canada. Some of the families to be considered will be the Harts of Three Rivers and Montreal, (Evelyn Miller, please note); the Samuels of Toronto, the Frankfurters of Winnipeg and the Oppenheimers of Vancouver, all of whom settled in Canada before Confederation.

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God's powers unlimited, but Jews can ask why

Dear Editor:

I read with great interest Mr. J.B. Salsberg's article regarding "the disturbing thoughts of the Lubavitcher mitzvah campaign."

Regarding this article, one cannot help but see the warmth and respect that Mr. Salsberg has for authentic Judaism.

However, with due respect to Mr. Salsberg, I would like to take issue with the conclusion he has reached regarding the element of protection inherent in the mitzvah of mezuzah.

Most of my relatives that perished in the Holocaust had kosher mezuzahs, as well as no doubt had Mr. Salsberg's saintly grandmother. They have put mezuzahs on their doorpost not only because of protection, but because it was G-d's command. I would join Mr. Salsberg in arguing with G-d and questioning him why he did allow the Holocaust. By questioning G-d, we firstly admit his existence, and secondly his unlimited powers.

A Jew may ask "why", and I am sure that his saintly grandmother as well as my relatives did ask "why", but at the same time adhered to G-d's mitzvoths and commands to its finest points.

From Mr. Salsberg's article it is clear that he understands the need for the mezuzah, his objections are only to the methods.

I am sure that many readers of Mr. Salsberg's article will see his positive thoughts about the mezuzah campaign, and his objections to the methods will not deter them from the fulfilment of this mitzvah as well as others.

A. S. Amminadav,
Toronto

Dear Editor:

Some of my best friends were born Jews. We have mutual respect for religious and other differences. It is not whether one is blue-eyed, blonde or dark-skinned. We do not seek converts; we respect one another for what we are.

So your big black headlines on two pages on Aug. 9 are most obnoxious -- Catholic plans conversion. Such gloating with blow by blow reports on a disenchanted young man's intent to become a Jew!

Would Jews like Christian papers to print similar articles on Jews who marry Christians, convert or detailed disillusionment with Judaism? Or gloat over the conversion from Judaism of the Rev. Gregory Baum, now a great Catholic theologian who did not appreciate his Jewish birth and heritage?

Surely, for 2,000 years we have made too much of religious differences. Has any religion really been tried sincerely in practice? Should Christians gloat over 4,000 years of the sanguinary history of Jews, replete with civil wars, murders and the inter-communal strife? How much better for all religions to convert their own nominal members to sincerity.

It is (or was) an admirable feature of the Jews to discourage converts based on the beautiful philosophy that the righteous of all nations will share the world to come, whereas Jews were a "chosen" race, selected for setting a good example to all others and teaching them. How sad, then, that so many Jews ignore this and are become indistinguishable from the ignorant masses of the world.

Surely it would be better not to seek converts but concentrate on the only justification for remaining a people apart -- being an example to all other people and teaching them the right way of life.

Hamish O'Coin,
West Hill, Ont.

ask the rabbi

Rabbis allowed to participate in church service

1. Is it permissible for a rabbi to participate in an interdenominational church service on some state or civic occation (that is by reading a Psalm or from some other acceptable Jewish source)?

What objections can there be to a rabbi participating in such an interdenominational service? He is there as a representative of Judaism so that his participation can in no way be construed as an acceptance in the slightest degree of the teachings of Christianity. The problem which bothers many is when the service takes place in a church. Now it is perfectly true that Jewish law is very strict on the question of entering a place in which idols are worshipped.

But whatever the views of medieval teachers (a good history of these and more recent views is to be found in Jacob Katz's Exclusiveness and Tolerance), the generally accepted opinion in the classical sources is that Christianity, while considered to be "idolatry" so far as Jews are concerned, is not idolatry for Gentiles, i.e. according to the Torah for Gentiles (the "seven laws of the sons of Noah") a Gentile is committing no wrong by being a Christian and, on the contrary, his religion brings him nearer to God.

It follows that much of the opposition to entering a place in which idols are worshipped does not apply to a church. I am fully aware that many, perhaps most Orthodox rabbis would take a stricter line, but even the chief rabbis in Britain have attended church services and though they have only done so on state occasions there is no logical reason for distinguishing between these occasions and the one you mention.

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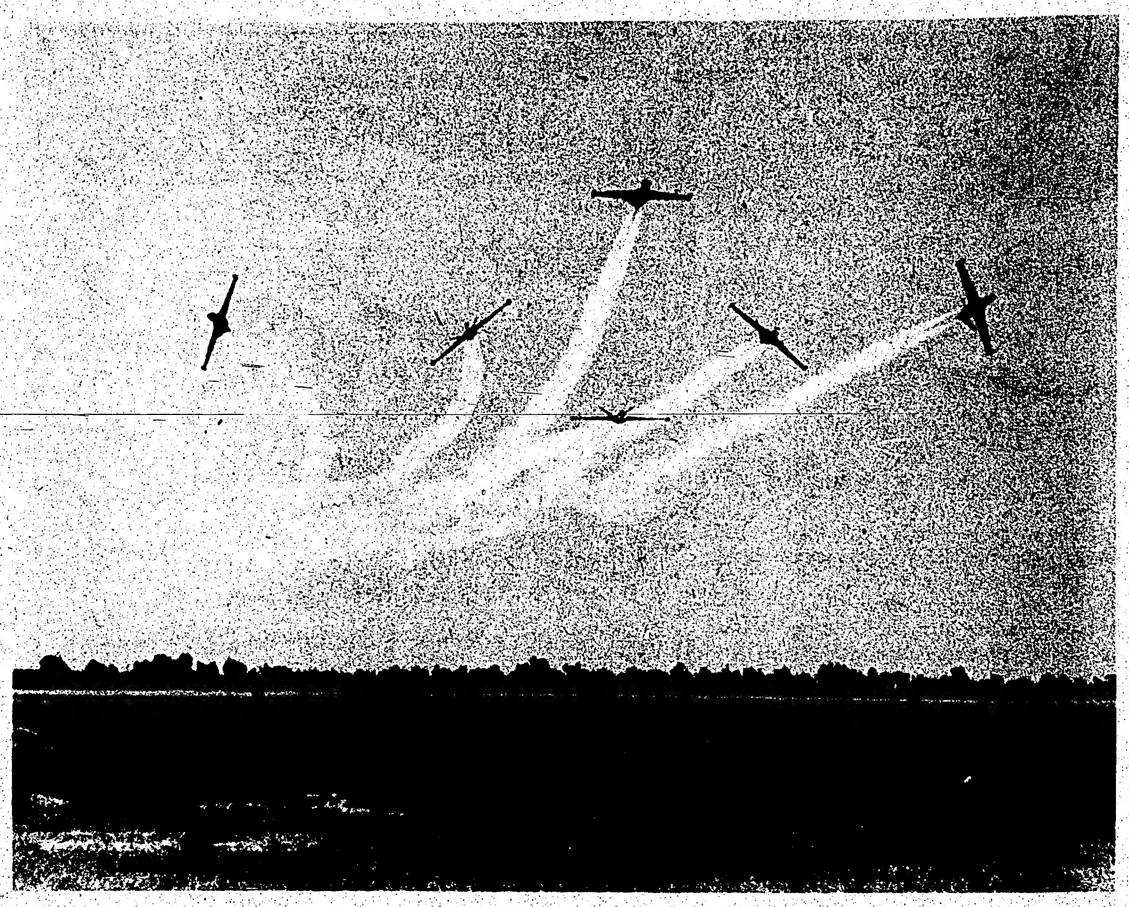


Israeli airmen show their stuff in a recent airshow in Tel Aviv. (Jacob El-Baz photo)

New Year inherits disturbing legacy from turbulent 5734

By J. B. SALSBERG

(First of Two Parts)

A year ago, in my pre-Rosh Hashanah column, I circumspectly suggested that Israel had some pressing problems that would not long wait for solutions. I predicted that whichever party, or coalition of parties, form the new government after the October election, will be compelled to face up to those challenging problems.

But little did I (or anyone else) know then that an unexpected war was to break out on Yom Kippur and that the anticipated election would be postponed as a result of it. Far from resolving those nagging problems, the war only hurled them (plus some new ones) into the area of critical immediacy. World events press harder than usual upon Israel.

Looking back on the Israel scene one year later, one must conclude, first, that now, even more than ever before in our long history, we are propelled by external forces over which we exercise but little control and, second, that wishful thinking never conjures away stark and staring reality. Let us see.

The year 5734 of the Jewish calendar commenced with the traumatic Yom Kippur War. Militarily, Israel won the war but it also shredded many fondly held, comforting illusions. But for the steadfast and prompt support of world Jewry and the timely military aid of the United States, Israel found itself shockingly isolated and bereft of its assumed friends on the world scene -- the Netherlands and Denmark excepted. A new, powerful weapon -- mightier than most military weapons -- made its alarming entry on the world stage and it cast consternation around the globe. The era of the oil bomb -- the global energy crisis -- had arrived.

Arab oil diplomacy had, of course, a two-fold objective. First, it was to destroy Israel by instituting an oil boycott against all countries who might offer help to beleaguered Israel and, second, to launch the long-plotted price aggression against the whole world. Both objectives were, in a large measure, realized by Israel's enemies and the world scene changed dramatically as a result.

The global rivalry between the U.S. and the USSR continues in the Mediterranean and entire Middle East areas despite detente, but the stakes have risen for both sides. The historic reasons for big power interests in that strategic region have now been augmented by the oil crisis and the lure of profits from doing business with the Arab oil producing states that have suddenly inherited immense wealth. Indeed, it is the rivalry of the big and super powers that enabled the oil producing countries to get away with their hold-up of the rest of the world.

Now, each tries to retain, broaden and secure its hold in the Middle East. The U.S. pursues aggressively a diplomatic and economic policy to regain influence over vital sectors of that area, and the USSR pours billions in arms into Syria and Iraq to prevent a pacification of the Middle East. Little Israel is in the middle of this squeeze-play of the giants.

Since the Yom Kippur War, all the old ills of the world have been greatly aggravated and many new and critical ones were added. The tottering Portugese "empire" has collapsed; the ancient Greco-Turkey rivalry has flared up with the result that Cyprus is being devastated and the eastern sector of NATO is in grave danger; Italy is on the verge of bankruptcy, Britain is struggling for survival, India and other underdeveloped states are forced, mainly because of the new oil price, to revise downward all their development plans; creeping inflation became rampant inflation throughout the west; the international balance of payment structure has become distorted and a growing economic recession moves across national boundaries and continents.

What a changed and fluid world situation the past Jewish calendar year has bequeathed! Yes, and as I see it, the departing year is also leaving a legacy of disturbing omens for Israel and consequently for the Jews of the rest of the world.

In this aggravating world scenario, Israel's manoeuvreability has rarely been more confined. Reliance on moral considerations of big powers, or the expectance of fair play from governments of industrial states that are important players in this new global ball-game, would be naive indeed. Israel will be hard pressed not only by enemies but, more importantly, by her friends as a result of last year's legacy. Far reaching decisions will shortly have to be made by the government and people of Israel.

What the young Jewish state sorely needs in the new year is courageous, far-sighted and statesmenlike leadership and less, much less, of the second-rate leaders who excel only in political haggling but who are blind to the realities of our convulsed global society.

Let us hope that such leadership will arise to lead Israel and its people to safety, security and peace.

Re-discovering America - Part Two

The good and bad in the U.S.

By NECHEMIA MEYERS

Nechemia Meyers

As typical Israeli TV addicts, my children had one major objective during our recent trip to the U.S.: to visit Ironside's San Francisco headquarters.

No sooner had we reached the Bay Area than the search began -- only to end in tearful failure. There is still, to be sure, an Ironside (or a Raymond Burr if you will). But the headquarters into which Israeli TV fans delightedly peer on Saturday nights is, alas, no more. Torn down 10 years ago to make way for a gigantic new hotel, it exists only on Hollywood celluloid.

Despite that crushing disappointment, my children thoroughly enjoyed the U.S., revelling in Disneyland and Sea World, ice skating and fishing, 15 varieties of pizza and 31 flavors of ice cream. Less attractive but hardly to be hidden from their eyes were the public displays of smut: street after street lined with hard-porn "adult" movie theatres and newsstands dominated by lavishly illustrated "adult" magazines. Even ultra-respectable newspapers like the **New York Times** and the **Washington Post** give high visibility to ads for "adult" entertainment, without bothering to place them at a suitable distance from their ads for Disney films.

Real adults, however, seem less concerned with entertainment than with inflation. To a visiting Israeli, the grumbling sounds ridiculous. Why should they worry when food prices go up "only" 10 or 11% in six months? Why should they complain about the cost of clothing, when jeans sell for half what they do here?

Another matter of obvious concern is pollution, particularly in smog-smothered Southern California. In Los Angeles, I listened daily and very intently to the smog reports in order to learn whether smog during the next 24 hours would be moderate (which means limited visibility on freeways and smarting eyes) or heavy (which means that people with respiratory difficulties should stay indoors).

In New York and other Eastern cities I found conversation centring on urban crime -- discussions about who had been mugged last week and which streets were relatively safe during the early evening. People, particularly the elderly, tend to affix four locks to their front doors, and sometimes keep ill-tempered dogs on the premises (which presumably explains why dog bites in the U.S. have gone up 65% over the last decade).

Many cities, fortunately, have not only serious problems, but also the vigorous young leaders who may be able to solve them. In Minneapolis, for instance, a 29-year-old city council member told me that three other recently-elected council members are younger than himself. In less than a year the new council has spurred economic and cultural development, banned discrimination against homosexuals (it was already banned against women and Blacks) and -- of special interest to Israelis -- passed a resolution condemning the Russian government's anti-Jewish policies.

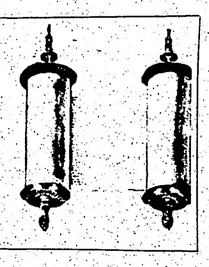
Tom Bradley, the Black mayor of predominantly White Los Angeles, makes an equally good impression. His low-key leadership has clearly enabled him to win the admiration of the White population without losing the confidence of his fellow Negroes. Indeed the only political issue that seemed to be agitating Angelenos when I was there was whether nude bathing should be permitted at Venice, a local beach.

Playing it safe, Bradley had not expressed himself publicly on the question, but another politico had stepped bravely into the fray. A UCLA gal running for governor on a far-left ticket not only supported the right of bathers to remove their clothing, but did so herself when she campaigned on the beaches of Venice. Despite her courageous efforts and excellent figure, she is still not regarded as a threat to fully clothed Democrats and Republicans.

We must declare ourselves

Rosh Hashanah challenges all of us

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Neetzavim

Atem neetzavim hayom kulchem . . . Today you are all standing before the L-rd . . .

. . . . . .

Too bad El Al or some other airline doesn't have tours to Heaven. Imagine . . . you could hop into a plane in Toronto, fly around the Garden of Eden for a few days, and then come back and tell about it . . .

One person came close, though. Rabbi Joshua ben Levi had a son who became so ill, lo **alaynu**, that he was half in this world and half in the World to Come. His saintly father prayed over him and restored him to health. "What did you see in the Garden of Eden," his father asked him. The son answered . . . "I saw a crazy, upside down world . . . **Elyonim l'matah v'tachtonim l'maalah** . . . Some of those who were considered so great in this world were sitting in the bleachers there . . . while many who were considered plain and average Jews here were sitting closest to the Almighty . . ." (Baba Batra 10b)

Who knows which Jew's prayers and mitzvas will be most important this Rosh Hashanah, Yom Kippur? It could be the sincere **teshuvah**, penitence and prayers of one or two Toronto Jews sitting among the thousands in our synagogues will make all the difference between war and peace for the whole world -- and the safety of our people -- this year . . .

For example . . . A few days before he died, Moses called a tremendous assembly of all the Jews, so that they should do **Teshuvah**, a complete return to G-d, before he passed away. He told them . . . **"Atem neetzavim hayom kulchem, lifnay Hashem Elokaychem"** . . . Listen, you Jews. For 40 years I had to teach you books and books of Torah. What did I do? I picked a few men who I thought were the most important, the saintliest and best, and taught them so that they could pass it on to you . . . But this assembly, G-d Himself called. Who knows in His eyes, who really is tops? That's why I've called all of you, from the chief judge to the hewer of wood . . . because only G-d knows who's worth more . . . **(Alshich Hakodesh)**

That's why we find an interesting thing. If a person tells you -- "Eat pork, break the Shabbos, commit this or that sin . . . or I'll kill you" -- the law is that you should commit the transgression in order to live. But what happens if the same person says, -- "If you don't kill so and so, I'll kill you" -- it is forbidden to do it . . . Why? Our Rabbis explain: who says your blood is "redder" than the next Jew's . . . who says you're worth more than he is? Consider now . . . if a man goes to the world's holiest Jew and says, if you don't kill that lowly, ignorant bootblack, I'll kill you -- it is still forbidden . . . Because in G-d's eyes, maybe that bootblack is worthier in G-d's eyes than the **tzadik** . . . **(Reb Bunim of Parshischa)**

Every Jew has a great job ahead this Rosh Hashanah . . . The Rabbis, the cantors, the choirs, the air conditioning, the elegant dresses and stylish ties, the question of who sits where, and who gets what honors -- these are all unimportant. The Almighty is waiting for each of us to declare that He is **Hamelech**, the King and Father of us all. How? When we come to him like little children, with sincere hearts, regreting the transgressions that we performed in the past, and taking upon ourselves to keep more and more of His commandments.

They tell of a Jewish farm boy who came to **shul** on the Days of Awe. He saw everyone, else **davening**, but he couldn't read a letter . . . All he could remember was the **aleph bays** that a teacher had once drilled into him. He started reciting the **aleph bays** from beginning to end and said, "Father in Heaven, it's your alphabet. Make your own prayers out of them." They say that he saved the world that year.

A Kasivah v'Chasimah Tovah. Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on York Cable, Mondays at 6:30 p.m., Metro Cable TV, Mondays at 7:30 p.m., Willowdowns Cable, Tuesdays at 8:30 p.m. and Keeble Cable, Thursdays at 8 p.m.

Memories of Munich's bloody tragedy are revived by visit to Olympic Village

By JERRY FAIVISH

MUNICH -

The Olympic Village -- the place is alive with people, most of whom are students. Its architecture is vibrant, new and different. This is a village of the 70's and it was designed and built especially for the Munich Summer Olympics of 1972. And so, when the games were over, the Olympic Village became Munich's newest residential area. Well nearly all of it, for Building 31 did not.

All over you will see flowers, trees and posters which brighten up the buildings and people, who liven up the area. But not on 31 Connolly Strasse. No one lives here -- for this is where the Israeli sportsmen stayed during the '72 Olympics. It was here, on Sept. 6, 1972 that two of the athletes were brutally murdered in the early morning hours, and it was here that nine Israelis were held hostage, and consequently left to meet their tragic deaths at the airport.

Today, outside the small building, there stands a simple memorial in German and Hebrew, with a magen david in the centre. It says that this is where the Israeli contingent stayed during the 1972 Olympics. Eleven of them were murdered and their names are listed. The day I visited the site, someone had put a small jar, with handpicked flowers underneath the memorial to honor the dead and to relieve the desparate air of the location. But it did not really help, for how could it?

When you go inside the building, you can picture for yourself that it is much like it was two years ago -- new, relatively unlived in, with clean, white, plastered walls and spots of white paint splattered on the cement floor. But now, the rooms are locked and the building is barren.

The everpresent, overpowering silence aroused a vivid memory of the whole affair. I climbed the flight of stairs and strolled onto the balcony. It is a pleasant view, consisting of the highway in the background, the other, modern living quarters, and the greenery of the surroundings. It is the same view the terrorists had.

This is an unnerving place, for it forces not only Israelis or Jews, but Germans as well to recall that immediate past. When I asked passers-by for directions to the memorial, faces suddenly changed and I could actually see them shudder. But they all knew where it was. Despite the architecture, the beauty of the area, you cannot ignore this bitter reminder of the senseless slaying of the Israelis.

Jerry Faivish is an Osgoode Hall student travelling through Europe this summer.

Olympic Games President Avery Brundage speaks at a memorial service for the Israeli athletes murdered during the Munich Games two years ago. Eleven died in the massacre.

Baron de Hirsch had great vision for European Jews

Landmark Events In Our History

By ROCHELLE CARR

TORONTO -

The scion of one of Europe's most stately and wealthy families sat in his Victorian-decorated London office going over final details with his advisors. Finally he put his signature to the document. The largest philanthropic endeavor by one man, that the world had yet known, was launched. It was Sept. 11, 1891, the inception of the Jewish Colonial Association.

Baron Maurice de Hirsch, the munificent benefactor, had ruminated over his latest project for several years. He was unwilling to accept the view that handouts were a palliative to the poor. Although he was not a card-carrying Zionist, his views paralleled the Zionist auto-emancipation belief: Jews must be in control of their own fate.

De Hirsch's idea was to put the masses of destitute, harassed East European Jews back on their feet as farmers. He saw the promised land for the 3,500,000 Russian Jews he expected to help in the next few decades, as Argentina. Hindsight, that appendage of wisdom, would prove him wrong.

For months, his aides had scoured the globe bringing back detailed reports of the feasibility of many lands. He sent his most trusted aid, Chevalier Veneziani, the Italian Jew, to Palestine.

Upon his return, the two men took long walks around the grounds of de Hirsch's Hungarian residence. Veneziani gave dismal reports of Palestine and its lack of adequate water and drainage.

De Hirsch was already reluctant to deal with the Turks after his nerve-wracking railroad experiences with them. He also feared that eventually the Holy Land would fall into Russian hands. And, using the same acumen that helped him amass a fortune as king of Europe's railroad builders, he preferred Argentina because its poor economy made available vast tracts of land quickly and cheaply.

This philanthropic man who had mingled with princes and potentates since birth, misjudged the course of history and missed the opportunity to have the goal of his beneficience achieve his visions.

It would be a few decades after his death before Jews would become proficient farmers. And then it would not be on homesteads in Argentina but on kibbutzim and moshavim in what would become a Jewish state.

If his experiment, into which he poured untold millions, did not meet with great success, his philosophy, at least, is to be lauded. When Baron de Hirsch and his wife, Clara, lost their only son suddenly in 1887, the grief-stricken father summed up his sentiments to a friend, "My son I have lost, but not my heir. Humanity is my heir."

Organizations and People

what's new...

By MIRIAM HERMAN

AUTISTIC CHILDREN SOCIETY

The Ontario Society for Autistic Children will hold a draw on Friday, Sept. 20, for one 30-volume 15th edition **Encyclopaedia Britannica.** It takes place at their office, 2 Surrey Place, Room 407, at 2 p.m. All ticket sellers are reminded to forward ticket stubs and money to the office before that date.

HIGH HOLIDAY DOINGS

Young Women's Leadership is conducting a volunteer program for Co-ordinated Services to Jewish Elderly, which includes co-hosting services with the Creative Living Centre, organizing services in nine Metro hospitals and six nursing homes, and if possible, in senior citizens apartment projects. Rabbi Joseph Kelman, chaplaincy services co-ordinator of Congress, is arranging for officiating rabbis. For information, call the CSJE office at 798-7841 or Pat Lieberman at 881-0875.

Borochov Movement is having Borochov School principal Joseph Kligman speak on **The Significance of the Yamim Noraim (Days of Awe) and the Secular Jew** on Saturday, Sept. 14, at 8:30 p.m. Liturgical music and community singing will round out the program taking place at the Borochov Centre.

Lubavitch Youth Organization is offering student services, free of charge, plus accommodation near their centre if needed . . . Plans are for services geared to Russian-speaking immigrants in the Don Mills-Eglinton area. Volunteers are needed to help conduct these services. Contact Rabbi Yehoshua Laufer at the LYO centre . . . Services will be held in the Victoria Park area. Volunteers needed here also. For information call Hy Cohen at 491-4951.

Secular Jewish Association is planning a program of poetry readings pertaining to the holiday on Monday, Sept. 16, at 9 p.m. Then on Tuesday, there will be a family day in the park, with events relating to Rosh Hashanah. Call 226-4928 or 493-4681.

C I C C LUNCHEON

Scheduled to attend the Canada-Israel Chamber of Commerce luncheon Oct. 17, at the Royal York Hotel, at which Ontario Premier William Davis will speak, are Theodor Meron, Israel ambassador to Canada; Claude Bennett, Ontario minister of industry and tourism; Paul Godfrey, Metro chairman; and Charles Bronfman of Montreal. CP Hotels is inviting luncheon guests prior to the affair to view a model and slide show of its 600-room hotel now under construction in Tel Aviv.

SCHOOL OPENINGS

Hillel Children's Workshop, a Jewish content program run Sunday mornings at Hillel House for children in the downtown area, opens this Sunday, the 15th. Spaces are available for students in the 11-14 age bracket. Interested parents may call Prof. Jacques Kornberg at 925-8531.

Congregation Habonim Hebrew School also opens this Sunday. Students, who have not already registered, may do so from 10 - 10:30 a.m. before the first session begins. Classes are held at Baycrest Public School.

TICKETS FOR THE DYBBUK

The Committee for Yiddish has a block of 100 tickets available for the Thursday, Oct. 3 performance of **The Dybbuk** at St. Lawrence Centre. For tickets, contact Bess Shockett at Congress. All reservations must be made by Sept. 22.

U OF T HISTORY COURSE

For the first time, the University of Toronto history department is offering a survey lecture credit course on modern Jewish history, called **Medieval and Modern History of the Jews.** The first semester, up to December, covering medieval history, will be given by Professor Joseph Shatzmiller. The second semester, covering the 18th century to the present, will be given by three full-time faculty, Professors Jacques Kornberg, Michael Marrus and Edward Shorter.

FOR CHILDREN

Sha'aron Chapter of B'nai B'rith Women is presenting a children's movie, **Willy Wonka and the Chocolate Factory,** Sunday, Sept. 22, at 1 and 3:30 p.m., at Minkler Auditorium, Seneca College. Tickets available at the door.

ZIONISTS IN ACTION

Zionists in Action, in co-operation with Pride of Israel Temple, is holding a public forum on the subject **Lessons of the Yom Kippur War.** Guest speaker will be Rabbi Irwin Witty, executive director, Board of Jewish Education. The meeting takes place at 8:30 p.m. at Pride of Israel Temple.

...about people

Nathan Phillips

Dignitaries turned out in full force last Tuesday evening when Mt. Sinai Masonic Lodge honored former "mayor of all the people" **Nathan Phillips,** who at 81 years of age retains the title of oldest living District Deputy Grand Master of Toronto District 11, (and if you are a Mason, you know what that means). Among the more than 200 members and guests celebrating "Nate Night," were that other former mayor and now Liberal MLA, **Philip Givens,** and Chief Justice of the Ontario High Court **Dalton Wells** both of whom made presentations, and Ontario Secretary of Resources Development **Allan Grossman,** Mayors **David Crombie** and **Philip White,** Metro Chairman **Paul Godfrey,** and former Police Chief **James Mackey.**

* * * * * * *

Officers for the Central Region of Congress elected at the delegates' assembly held in Toronto recently are: vice-chairmen, **David Newman, Gerda Freiberg, Rose Wolfe** and **Lou Ronson;** treasurer, **Saul Koschitzky;** and secretary, **Harry Steiner.** Other officers -- National vice-president **David Satok,** and Regional Chairman **Milton Harris** -- were elected at the Plenary Assembly in June.

* * * * * * *

New 'Y'-Arts Council staffer **Lisa Olfman** comes to Toronto from Montreal's Westmount 'Y' where she conducted a special course in creative movement and theatre arts. Her theatre training in play production, costume design and theatre administration was learned at Sir George Williams University. At the northern 'Y', she will be working as part of the school of dance as well as giving new courses in theatre arts, including creative drama and movement, for youngsters 5 - 15 years of age.

* * * * * * *

Bella Lefkowitz' annual fund-raising tea has practically become a institution by now. For more than 10 years, she has been hosting the event at her summer home in Jackson's Point, and this year was no exception. A total of $200 was raised from neighboring cottagers who dropped in for tea, and Mrs. Lefkowitz presented the cheque to the senior Mizrachi Women executive meeting last week.

* * * * * * *

The former deputy editor of **The Jerusalem Post, Lea Ben-Dor,** has been named the newspaper's editor to succeed the late **Ted Lurie** who died recently. On staff since 1935, she was named deputy editor in 1961.

* * * * * * *

In a book just off the press containing contributions from scholars and men of action from around the world, the Canadian chapters are covered by **Saul Hayes,** recently retired executive vice-president of Congress, and **Professors Emil Fackenheim** and **Irwin Cotler.** The book, **The Yom Kippur War: Israel and the Jewish People,** is based, for the most part, on discussions coming out of the seminar on world Jewry held in Jerusalem last December. Dedicated to "those who fought, the fallen and the living," the book is edited by **Prof. Moshe Davis,** of the Institute of Contemporary Jewry at Hebrew University.

Irving Weinrot

A fund in memory of **Irving J. Weinrot** is being established at the Los Angeles-based University of Judaism. The $30,000 Irving J. Weinrot Memorial Educational Fund is being set up by family and friends of the late insurance executive and Jewish communal leader who was a longtime resident of Toronto before moving to California. Income from the $30,000 will provide scholarships and grants for students majoring in Jewish education and literature, or in the history and culture of Israel. Tributes to the fund can be made to the university at 6525 Sunset Blvd., Los Angeles.

The wish is for year of sweetness so here are some tasty recipes

By MARCIA KRETZMER

The festive meals served at the New Year traditionally contain no sour or sharp foods. The very names of dishes should evoke the wish that the coming year be a sweet one. So, for instance, sweet potato, honeydew melon and sugar plums are often eaten on Rosh Hashanah.

To Jews from Eastern and Central Europe, **Tzimmes** is an essential part of the High Holidays. Tzimmes is made from a combination of sweetened carrots with meat or other vegetables. On Rosh Hashanah, the carrots are cut in rounds to denote the annual cycle. According to some, the golden rounds resemble coins and thus evoke the prosperity desired for the year to come.

Marcia Kretzmer

An additional reason for eating carrot Tzimmes derives from a play on the Yiddish word for carrot, **Mehr,** which also means "to increase" or "to multiply" and expresses the hope that both the Jewish people and their welfare, will multiply and prosper.

* * * *

From Tunisian Jewish cuisine comes **Courges,** a dish for Rosh Hashanah that like carrot Tzimmes, is golden, sweet and cut in rounds. Slices of small, round, yellow squash are dipped in beaten egg, fried in oil, then coated in syrup and eaten cold. The dish is easy, delicious and should make a welcome addition to your Rosh Hashanah tables this year.

Mme. Raoul Darmon and her mother Mme. Sarah Djorno, both of Tunis, showed me how to prepare an entire Rosh Hashanah feast. The proceedings were enlivened by the presence of Mme. Darmon's three daughters, who aided and abetted, and cheerfully washed up the mountains of dishes that accumulated in the course of the morning.

The Darmons talk with affection of the Tunisian way of life. They love to prepare the dishes of their native land with their entrancing sunlit colors -- pale gold, lemon-yellow and deep orange.

Under Mme. Djorno's deft fingers the dishes came out of the kitchen in colorful profusion; a whole festive meal was created in under two hours. Not that Mme. Djorno recommends it. For her, cookery is a refined art, something to linger over and perfect.

After Kiddush and the blessing over the festival loaves, the traditional Tunisian Rosh Hashanah meal begins with the tasting of an apple compote in place of the apple slices and honey familiar to European Jews. The meal continues with the syrup-dipped vegetables. A while fish, fried and covered with a light tomato and parsley sauce, which serves as a centre-piece for the table, is then sampled. The fish denotes the hope that the Jewish people will multiply like the fish of the sea, of the Biblical promise. The head of the fish, which is offered to the head of the household, alludes to the beginning or "head" of the year and also to the hope that Israel shall be first among nations.

The repast proceeds with chicken soup and then roast chicken and **Macoude,** a cake-like dish made of minced chicken breasts and eggs, served cold in thin slices. This main course is accompanied by a fresh, green salad. The meal concludes with **Oreillettes,** airy, sugar-spun pastries, and tiny cups of black coffee, sweeter than usual in honor of New Year.

For an elegant and unusual holiday meal, try the whole menu. If Oriental food is unfamiliar to you, you may be surprised by the preponderance of sweet, oil-fried dishes, but they are no heavier than Tzimmes and they make an exciting change if you are in the mood to experiment.

* * * *

COURGES

1-2 small, round, yellow squash (Hubbard squash)

1-2 beaten eggs

1. peel and slice the squash
2. dip in beaten egg and fry in about 1/2 cup of oil until cooked through but not brown
3. when cool enough to handle, coat in syrup and arrange on a serving dish. Serve cold

The Syrup

Boil together the juice of 1/2 lemon, 2 cups of sugar and 1 qt. of water. Keep on the boil on a low heat until heavy

Whole, young leaves of spinach, prepared in exactly the same way, are also great favorites on Rosh Hashanah.

* * * *

MACOUDE

2 chicken breasts, cooked or uncooked, and ground
juice of 1/2 a lemon
salt and white pepper
7 fresh eggs, separated
8 roughly-chopped hard-boiled eggs
1/2 cup oil for cooking

1. add lemon juice and seasonings to ground chicken breasts
2. beat in whites of eggs, then beat in the yolks. Stir the 8 hard eggs into the mixture
3. heat oil till boiling in a 2 qt. saucepan or casserole. Pour in the chicken-egg mixture and cover. This dish can be baked in a medium-high oven for about 1 hr. or cooked on top of the stove. In this case, turn the "cake" out after 1/2 hr. and return it to the pot upside down in order to brown the other side, for a further 1/2 hr.
4. turn the Macoude out on to a serving dish and pour over it 1/2 ladle of chicken broth. Serve cold or chilled, cut in thin slices

If you have room for any more after this, Mme. Djorno's Oreillettes are a must.

* * * *

OREILLETTES

2 eggs

1 cup flour (or enough to make a workable dough)

1. blend eggs and flour and knead and roll into a ball. Allow time for the dough to "rest" -- minimum 1/2 hr.
2. roll out the dough paper-thin
3. take a sharp knife and cut dough into strips about 12 inches long and 3/4 of an inch wide
4. wind each strip around four fingers and, holding on a fork, plunge into a large saucepan containing 1 cup of bubbling oil
5. they should swell up enormously in a very attractive, puffed coil. When each has turned delicate gold, turn and finish frying. Remove before they brown. There should be room for about 3 oreillettes at a time in a large pot
6. when cool enough to handle, coat in sugar syrup and pile high on a serving dish. Eat cold

* * * *

L'Shanah Tovah Tikatevu V'Tichatemu!

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New Bonds plan by B'nai B'rith

TORONTO -

An innovative element is being introduced in the approach being undertaken by Toronto B'nai B'rith this year towards a greatly intensified Israel Bond program of activities. It's a two-way "helping" approach, whereby the senior, well-established groups extend a helping-hand to those younger and smaller lodges who cannot undertake a major Israel Bond event on their own, and at the same time are eager to take a productive part in raising bond dollars for Israel.

Keen interest has already developed in the pilot project underway in Toronto's Sportsmen Lodge, and 16 smaller lodges, who are joining together in a special bond event scheduled for Saturday evening, Oct. 12, as a salute to Israel's defence forces, on the anniversary of the October War. Participating lodges include Aaron Hart, Bathurst Heights, Canyon, Circle, Canada, Commonwealth, Don Mills, Empire, Forestdale, Irving, Oelbaum, La Fraternite, Manor-Metropolitan, North York, Primal, Stirling and Toronto -Freedom.

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Scheinert, Mrs. Langer head new, independent CSJE

By ESTHER MEHR

TORONTO -

From the outside the modest bungalow at 18 Baycrest Ave. looks like most of the others on the street. But once inside, the warm decor with its vibrant colors invites the visitor to stay awhile, relax and "schmooze".

The house is the new headquarters for Co-ordinated Services to Jewish Elderly, an agency responsible for providing a whole range of services to Toronto's Jewish seniors, from kosher Meals on Wheels to upgrading the standard and quality of leisure time.

Since it was set up more than three years ago by the United Jewish Welfare Fund, CSJE services have been expanded to the degree where enlarged facilities and staff became essential for its continued growth and future operation.

Phil Granovsky, UJWF president, announces that as of Jan. 1, 1975, Co-ordinated Services to Jewish Elderly becomes an independent member agency of the United Community Fund and will receive additional financing from the Ontario Government's Senior Citizens Bureau of the Ministry of Community and Social Services, and the Municipality of Metropolitan Toronto.

Heading the new agency is Mrs. Pearl Langer, president, and Michael Scheinert, both of whom have been the guiding force behind CSJE from its inception. Scheinert, who will be the executive director as of January 1, has a masters' degree in Social Work and has served as administrative assistant in the Vocational Rehabilitation Services Branch of the Ontario government, and for the past five years has been assistant director of planning and a director of the community services department of the United Jewish Welfare Fund.

The estimated number of Jews in Toronto over the age of 65 is 12,000, of which only a very small percentage requires institutional care. It is the non-institutionalized majority which concerns the CSJE. Both Michael Scheinert and Pearl Langer believe the agency's primary role is to help the elderly maintain independent, active lives, aided by a strong back-up from the community.

To implement and carry out the variety of services which the CSJE makes available to Jewish seniors involves a great many people. The staff of 21, which includes office and professional personnel and homemakers, depends on a large core of skilled, dedicated volunteers. There are more than 400 now involved in CSJE programs on a regular basis. These include the drivers who deliver hot kosher meals daily to hundreds of Meals on Wheels recipients, the home visitors, the volunteers who assist with shopping or take those unable to make it on their own to medical and other necessary appointments.

In the homemaker area, CSJE has initiated a training program for its homemaking staff of 12, who will be given basic training in personal care, light housekeeping and meal preparation. "We've gone into this in response to requests to upgrade this type of service, for which there is a great need," Michael Scheinert said.

Elder Craftsmen Unlimited, another UJWF agency, Scheinert added, has been an "effective vehicle for contact between the elderly and employers in getting older people back to work."

Michael Scheinert voiced his concern, as did Pearl Langer, at the general indifference for those in the community who are about to leave the work force, or the newly-retired.

"We must re-examine the whole area of pre-retirement, as we are now moving into an era where we're going to be dealing with a different breed of retired men and women," he said. "These are educated, articulate people who still have much to offer in a working or consultant capacity. Private industry must also shoulder some of the responsibility to former employees."

CSJE is considering the possibility of developing neighborhood-based services -- store-front operations -- utilizing the reservoir of individuals with specialized skills and expertise, to make their talents available to small businesses and students seeking advice.

One of a number of programs to be initiated by professionals at the agency is leadership development for both volunteers and seniors. For the latter this means promoting social action in their own groups and has already manifested itself in the annual conference of the Association of Senior Clubs. With CSJE guidance, representatives from all the member clubs have spoken up and aired their special concerns to government and social agency officials.

This year for a nominal fee, seniors who do not have synagogue memberships, will be able to enjoy High Holiday services through a cooperative undertaking of CSJE and the Centre for Creative Living, at the Centre's Bathurst Street headquarters.

The success of the Passover Project which contacts isolated elderly Jews in nursing homes, hospitals and low-income housing projects, has led to an extended outreach program to seek out the isolated, in the physical and social sense, to determine what their needs are and how they can be brought into the Jewish mainstream. A 'Search and Serve' survey in conjunction with Baycrest Centre for Geriatric Care, will involve a physical canvass of areas of high Jewish concentration, to ascertain what services they are connected to and what additional services should be implemented. The success of these outreach surveys depends on the number and calibre of volunteers involved.

Under CSJE aegis, the Meals on Wheels program has grown so rapidly that arrangements have been completed for Mount Sinai Hospital to prepare meals to help the overtaxed kitchens at Baycrest, which could no longer physically handle the increased demand for this service on its own.

Said Scheinert: "The Jewish community of Toronto can be especially proud of its agencies and their leadership in the field of social welfare. It has been the agencies' commitment to service and their willingness to experiment which places Toronto in the forefront of developing social services. This is clearly demonstrated in the new organizational approaches and services for the elderly, which assures them a life of dignity and allows them to continue to play an active role in both the Jewish and non-Jewish communities."

"And that's what Co-ordinated Services to Jewish Elderly is really all about," was Pearl Langer's concluding comment.

Michael Scheinert and Mrs. Pearl Langer discuss new projects for Co-ordinated Services for Jewish Elderly at agency's new offices.

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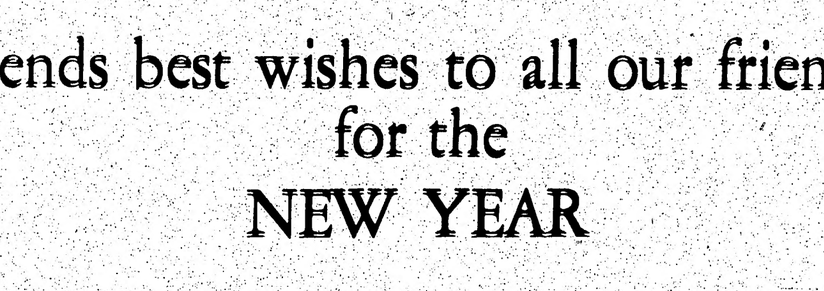

The Fiat X1/9 is in many ways remarkably similar to the Porsche 914.
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Boat glides through Haifa Bay to Acre carrying 120 persons on an excursion conducted in Hebrew and English. Tourists expressed delight with the spectular view from the boat. (IPPA).

No sign of erosion of U.S. attitude towards Israel, says Max Fisher

JERUSALEM (JTA) – Max Fisher, of Detroit, chairman of the Board of Governors of the Jewish Agency, said here that he is convinced of President Ford's "most friendly attitude toward Israel." "After my last meeting with him, I believe I can assure you of the support of the United States and of the president toward Israel and her needs." Fisher declared at a press conference on the eve of the opening of a two-day meeting of the full Jewish Agency Executive.

Fisher, whose acquaintance with Ford dates back to the latter's time as a congressman from Michigan, said he met with the president in Washington last Monday, before leaving for Israel, and that they had discussd for an hour a number of problems affecting Israel and Jews. He said that Ford assured him that his door was always open and said he was in the process of arranging a meeting of American Jewish leaders with the president "to take place soon."

Fisher said he found no signs of erosion or deterioration in America's attitude toward Israel since Ford took office last month. He said the president had asked him to deliver personal greetings to Premier Yitzhak Rabin and former Premier Golda Meir, which he did.

According to Fisher, one of the first issues Ford undertook to deal with after taking office was Soviet Jewry and their right to emigrate to Israel. Thanks to the president's personal intervention, Fisher said, "We should soon reach an understanding which would bring a new wave of immigrants from the Soviet Union to Israel." He said that was why immigration figures could not be measured in monthly totals although immigration from the USSR was down by 1/3 in the first eight months of this year compared to the same period last year.

Fisher stressed the importance he attached to Rabin's visit to Washington this month for talks with Ford and Secretary of State Henry Kissinger. He said he thought it was particularly important that Rabin go to Washington now rather than later as some Israelis have suggested. He said he expected Rabin to present Israel's position to the American leaders no less successfully than previous Israeli premiers did.

Fisher defended Kissinger against recent criticism here that he was selling out Israel for a quick Middle East settlement. "It is only natural that in the relations between two nations, however friendly they are, there should arise from time to time some difference of views," Fisher said. He urged Israelis, however, not to forget "the historic role that Henry Kissinger played and the things he did in a period of very dark days for Israel. He is a good friend of Israel." Fisher added that former President Nixon was also "a true friend of Israel" who "fulfilled all his promises to Israel and stood squarely behind Israel through very difficult and trying times."

Ford reverses his stand on move of U.S. embassy

By JOSEPH POLAKOFF

WASHINGTON (JTA) – President Gerald Ford has backed away from his 1972 proposal that the United States move its embassy in Israel from Tel Aviv to Jerusalem where 17 other nations now locate their ambassadors.

At his first news conference since taking office Aug. 9, the president responded to a question about his proposal of two years ago by saying, "Under the current circumstances and the importance of getting a just and lasting peace in the Middle East, that particular proposal ought to stand aside." Ford added, "We must come up with some answers between Israel and the Arab nations in order to achieve a peace that is both fair and durable."

That remark and his reversal of his suggestion to move the U.S. Embassy to Jerusalem were the president's only references to the Middle East conflict. As Republican minority leader on March 17, 1972, the then congressman of Michigan told a Zionist Organization of America regional meeting in Cleveland that the Nixon administration should transfer the U.S. Embassy to Jerusalem. His suggestion, however, was opposed by President Nixon and the then Secretary of State, William P. Rogers.

Rep. John J. Rhodes (R. Ariz.), chairman of the Republican Platform Committee that election year, decided against including Ford's proposal in the 1972 Republican platform. The Democratic Party, however, seized on Ford's idea and incorporated it into their 1972 platform.

Attack Henry Kissinger

NEW YORK (JTA) – Rabbi Meir Kahane came to New York City's garment district recently to launch his campaign against the policies of Secretary of State Henry Kissinger which he said were endangering the safety of the state of Israel.

A lunchtime crowd of nearly 200 warmly applauded the former Jewish Defense League leader when he said, "There will be no peace with the Arabs no matter how much the state of Israel gives back." Speaking while standing on top of the trunk of a car, Kahane told the street corner crowd that he could not understand why American Jews were enamored of Kissinger simply because he was the first Jew to serve as Secretary of State.

"Israel is desperately afraid of Kissinger," Kahane declared charging that the secretary was pressuring the Jewish state to give up territories.

Kahane, dressed in a grey suit with an Israeli-style open collar white shirt, said he would lead a demonstration in Washington Sept. 15 starting at the White House and then going to Kissinger's home where he would tell the secretary, "Henry, the honeymoon is over."

New post for Eban

TEL AVIV (JCNS) – Abba Eban, the former Israeli foreign minister, has agreed to his appointment as a chairman of the governors of Bet Berl, the Labor Party's college near Tsofit some 25 miles northeast of Tel Aviv.

He has done so at the request of Meir Zarmi, the Labor Party's new secretary-general, who has asked him to revive the party's central ideological circle based there. Zarmi hopes thereby to involve Eban more deeply in party affairs.

Eban was critical of his replacement by Yigal Allon as foreign minister when the administration of Itzhak Rabin took over office at the end of May.

The college, founded by Moshe Sharett, a former prime minister and foreign minister, who died in 1965, was headed by Aharon Yadlin, Zarmi's predecessor, until his appointment as education minister in the Rabin government.

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Bond organizers push for biggest campaign in history

Cont'd from Page 1

An attraction to female Bond buyers this year, Peerce said, will be the sponsor program, whereby a broach depicting a phoenix, created by Israeli artist Tumarkin, will be given to purchasers of Bonds in the amounts of $1,000, $2,500 and $5,000. Colored stones are to be set in the pin according to the Bond's value.

New York City's Peerce also said that house meetings and Israeli fashion shows will continue as promotional methods as well as membership in the Prime Minister's Club, granted a buyer of a minimum $25,000 in Bonds.

But perhaps the widest-ranging appeal was announced by Florida Rabbi Leon Kronish, U.S. campaign co-chairman. He said that in the first phase of the fall Bond drive more than 3,000 synagogues in the U.S. and Canada will conduct appeals on the High Holidays to enroll every Jewish family as Shomrei Israel, or guardians of Israel, by a minimum purchase of $1,000 in Bonds.

Rabbi Kronish also said that to mark the first anniversary of the Yom Kippur War, worshippers in synagogues will be asked to buy Bonds "to repay the debt they owe to the 3,000 brave men who gave their lives in the defence of Israel."

He said an intensive campaign will start on Yom Kippur to be designated the 10 Days of Rededication and culminating with a National Day of Rededication on Sunday, Oct. 6, the first day of last year's war.

While individuals and families are being asked to loan larger amounts than ever before, so is the business world. And despite the sharp rise in interest rates this year, Amnon Barness, international corporate Bond program chairman, said a substantial portion of 5.5% Bonds are being sold to pension and profit-sharing plans, insurance companies and banks.

Barness, from Los Angeles, said participation in the Bond drive by Jewish and non-Jewish business is greater than ever before, as more than $350 million in Bonds have been sold to banks, pension funds and trade unions to date.

Israeli Prime Minister Yitzhak Rabin urged leaders of the Israel Bond Organization to take immediate steps to "mobilize the greatest possible cash sales of Israel Bonds" to bolster the country's program of post-war economic recovery.

In a cable Friday from Jerusalem, the prime minister called on the delegates to the conference here to undertake the greatest campaign in Bond history in the face of the country's pressing financial needs.

Rabin said: "Increasing defence requirements, urgent development needs and the outlook for the resumption of large-scale immigration from the Soviet Union leave no alternative but for the Israel Bond Organization to assume the responsibility for financing essential development programs."

Stressing urgency, the prime minister called for wider economic aid from North American Jewry in the next four months. "Your efforts," Rabin said to the organization's leaders, "are a decisive component of the overall measures to meet the immediate challenges ahead which have crucial consequences for our long-term issues."

Harris outlines Congress concepts

Cont'd from Page 1

The former CJC Central Region chairman said he's absolutely convinced some re-structuring of Congress is needed. He is looking "with considerable interest" at the Winnipeg experiment of a unified community. (Congress and the Welfare Fund were united into one organization in the Manitoba capital.)

He agrees with Saul Hayes, former CJC executive vice-president, that each city should have a Congress community council made up of elected representatives from all Jewish agencies.

"However I don't know whether I can do something concrete about this," he continued. "Congress nationally does not have powers over the regions. The regions themselves have to make these changes."

Congress this fall will meet Allan MacEachan, the new secretary of state for external affairs. Among the topics will be Canada-Israel relations; the conditions of Jews in the USSR and Arab lands; and reparations from East Germany for victims of Nazism, if Canada will recognize the Soviet satellite state as the U.S. did last week.

Harris has been putting in many 18-hour days since assuming his new position. These days, he goes to his office early in the morning, then flies to Montreal (CJC headquarters) for the middle part of the day, and returns to his Toronto office late in the afternoon. Later this autumn, he'll be visiting other Canadian cities from coast to coast.

He and his wife, Enid, a registered nurse, have two sons -- Mark, 23 and David, 19. The busy lawyer relaxes with reading -- history, biography and Judaica -- travelling and theatre-going.

A Toronto native, he grew up opposite the Mount Sinai Hospital on Yorkville Avenue. His father, Sam, 86, attended the recent CJC Plenary Assembly. Besides Congress, Harris has long been active in B'nai B'rith, Holy Blossom Temple and the Canadian Council of Liberal Congregations (he was recently its president).

Asked what his ambitions are for his three-year term, Harris reflected and then said: "I hope when I am retiring as president, I can look back at a community not divided between the doers and the budgeters. I hope Congress will be generally recognized by everyone as THE community organization, and hope people will stop worrying about who gets credit for doing what."

Appoint Liran

TORONTO -

The appointment of Zvi Liran as the assistant director for Canada of the Israel Government Tourist Office, has been announced by Amnon Gil-Ad, director for Canada.

Zvi Liran

Liran, who served previously as the Eastern Regional Director, will now operate from the Canadian head office in Toronto. His specific task will be in the field of marketing and liaison with travel agents, community and religious leaders and the promotion of student travel to Israel.

Liran has been with the Ministry of Tourism for seven years and served in the public relations department and with the comptrollers office in Israel.

The Lirans, who have one son, are now living in Toronto

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Sue's Views

ADVERTISEMENT

By SUSAN FIELDER

This fall fashion begins at **Tres Cher children's boutique** — with a delightful parade of ideas for every occasion. This welcome shoppe has recently been redesigned to allow more room for browsing and dressing. There's even a make-believe playroom for toddlers to enjoy.

Eye catchers like their easy care, matching pants, skirts and shirts; handsome 3 piece suits in corduroy, nylon and wool; little Italian and English imports; and those enchanting dresses, jumpers and puffy pinafores for your princess --- all show that **Tres Cher** has definitely put alot of effort into meeting your child's needs and your whims.

Even their beautiful knit co-ordinates for Yom Tov are carefully designed to carry your little one through the winter. And speaking of winter — I got lost in their eat-'em-up selection of snow suits, storybook fashions and all round wear for infants.

This year **Tres Cher** has expanded even more to help your preteener look great in those hard-to-find sizes. With all this, talented designer Sheila Ross will be glad to create a special fashion for the occasion. **Tres Cher** — for great beginnings!

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After our adventurous summer across Canada — we were impatient and excited to once again begin our search for the new and old pleasures of Toronto.

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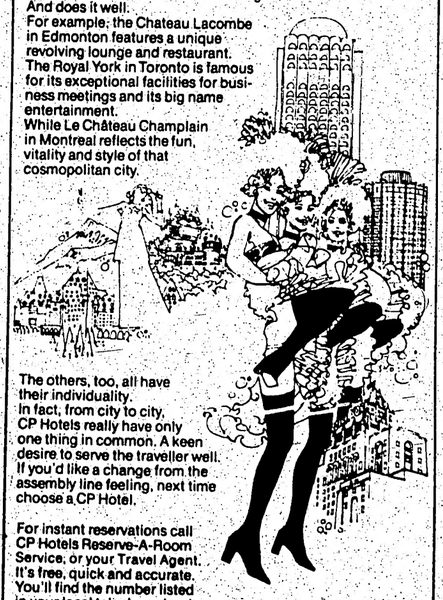

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Israeli oranges, wine, chocolates sold by shul on a seasonal basis

BY IRWIN HUBERMAN

MONTREAL -

A Montreal synagogue has developed a unique project to strengthen Israel.

Led by campaign organizer Morris Shapiro, the Shaare Zedek Men's Club has sold over 2,000 crates of Jaffa oranges, 5,000 bottles of Carmel wine and 500 lbs. of Elite chocolates to friends, synagogue members and companies.

"The main thing," said Shapiro, "is that we are building up the Israeli economy. If there are more exports there is more employment and Israel is strengthened." He said that healthy industry is vital for Israel's drive toward economic self-sufficiency.

Although prices of the products are not significantly cheaper than store-bought goods, Shapiro said the project has been a great success. "It gives people a lot of pride," he explained, "to see for example a crate of oranges with Jaffa oranges from Israel painted on it."

In the three-year history of the project, over $35,000 in profits have been donated to Israel. Shapiro, who is retired, devotes a full work day to organizing the venture and with the help of his wife Rose, who handles most of the paper work, writes over 2,000 letters yearly.

According to Shapiro, many orders come from outside the Jewish community. "There are a lot of French and English people we send to," he said, "even though there is a service charge on out of town orders, we have had many sales from places like Quebec City and Toronto."

The orange, chocolates and wine sale alternate on a seasonal basis. The Jaffa orange project will begin following the high holidays.

Last to do so, Quebec may soon establish a central registry office

By JANICE ARNOLD

MONTREAL -

All records of Jewish marriages, births, and deaths in the province of Quebec may soon be kept at one central registry if the recommendations of the Civil Code Revision Office of Montreal are adopted.

At present, civil status registration in Quebec is the responsibility of the individual synagogue or church. All other Canadian provinces use the central registry system.

The changes outlined in the government-appointed office's written report will in no way hinder the rabbi's ability to perform the marriage ceremony. Instead of sending out the certificate himself, the rabbi, under the new procedure, must notify the central registry which will make the actual issuance.

In the case of births and deaths, the parents and doctors involved will, respectively, have to apply to the registry.

The Jewish community in Quebec has expressed approval of the recommended changes. The Synagogue Council of Montreal in consultation with the Rabbinic Leadership of Montreal, the Board of Jewish Ministers, and the Rabbinic Council, have given their support to the plan.

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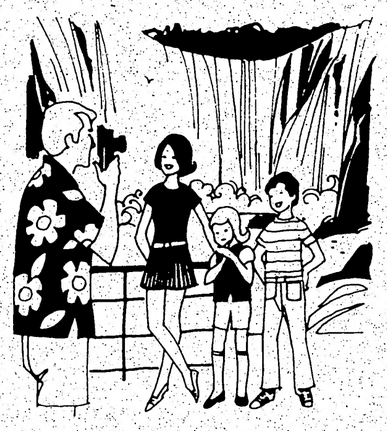

Tourism is good for Ontario. Tourists take nothing away except happy memories, but they leave plenty of money behind them.

That's why your Ontario government seeks to attract visitors to our province, and asks for your help in making them feel welcome.

Already, tourism is Ontario's 3rd largest industry. It provides jobs for over 154,000 people, quite possibly including you and your neighbours. What's more, by 1978 Ontario expects to play host to enough visitors to create 85,000 *additional* jobs.

A worthwhile goal, certainly. But how can all this be accomplished? Here are some of the things that your Ontario government is doing.

We're making loans for the development of tourist facilities – through the Ontario Business Incentives Program, Ontario Development Corporation, Eastern Ontario Development Corporation, and Northern Ontario Development Corporation.

Ontario now has Tourism specialists in London (Eng.), Los Angeles, Frankfurt, and Tokyo.

We are working with airlines, railroads and bus companies to promote the pleasures of Ontario.

We are striving to bring conventions to smaller as well as larger communities, and to resort areas, especially during off seasons.

We are supporting your local Travel Associations, with ample money to promote local tourism.

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Entitled "The Rejoicing of the Law in the Ancient Synagogue of Leghorn," oil painting was done by Solomon Alexander Hart in 1841-42

Peace, health is wish of our readers

Mr. & Mrs. Ben Chorner and family wish all their relatives and friends good health, happiness, and peace in the coming New Year.

Mr. & Mrs. E. Benedek, George and Robert wish their friends a L'Shana Tova Tikatavu V'Tikatemu. Peace and health in the new year. Gutten Yomtov.

Sincere wishes to our relatives and friends for a healthy, happy and peaceful new year. **Irving & Eva Nightingale, Reuben, Sidney, Murray and Harvey**, 231 Searle Ave., Downsview.

Best wishes for the new year 5735 to our relatives, friends and the chaverim in the Borochov Movement. **Nechemia and Shifra Knobel.**

Mr. & Mrs. Leo Baustein and family of 9 Clovercrest Rd., wish all our relatives and friends a happy, healthy and prosperous new year.

Mr. & Mrs. A. Herson and son, 145 Searle Avenue, Downsview, wish family and friends a healthy and prosperous new year. Peace and prosperity to state of Israel.

Mrs. Rose Turner wishes all her family and friends L'Shana Tova Tikatavu.

Mr. & Mrs. Philip E. Band, Ellen, Ira and Sephi wish all their friends and relatives a happy and prosperous year.

A happy, healthy and prosperous new year to all our customers, friends and relatives. **Mr. & Mrs. Max Karry.**

Wishing to you all the same good things I desire for myself and family. **Sandra & Norman Burns.**

Mr. & Mrs. Morris Slivka and son, of 37 Brockington Cresc., Downsview, wish all their relatives and friends a happy and prosperous new year.

Mr. & Mrs. Bill Rubinstein and family wish all their relatives and friends a Ktiva V'Chatima Tova.

Mr. & Mrs. Samuel Listgarten extend their best wishes to children, grandchildren, family and friends on this New Year 5735 and the High Holy Days.

Boris & Betty Sokoloff of 605 Finch Ave. W. wish all their relatives and friends the happiest and healthiest New Year ever. (no cards).

Greetings for a year of peace and fulfillment from **Dr. Morton Silverberg.**

Mr. & Mrs. E.F. Samosh and family of Toronto wish all their friends and family a healthy, happy and prosperous new year.

Ruschin - Rose & Arthur, to all friends, relatives and customers, a happy, healthy and prosperous new year, and well over the fast.

Mr. & Mrs. Howard Kideckel of Thornhill wish all their friends and relatives a happy and healthy new year.

Best wishes for a happy, healthy and prosperous new year from **Ella Szusz,** 2900 Bathurst St., Apt. 1107, Toronto.

Myer, Gail and Lori Wise of Waterloo Ave., wish all their relatives and friends a happy new year. May the new year bring you and yours all the blessings of peace, health and happiness.

Best wishes for a happy, healthy and peaceful new year from **Frank & Vilma Martin,** 426 Glengrove Ave., Toronto.

Mr. & Mrs. Sol Serota & Family wish all their friends and relatives a happy and healthy new year.

Mr. & Mrs. M. Gruda and son of 199 Searle Ave., Downsview, wish friends and relatives a happy, propserous and peaceful new year.

Mr. & Mrs. Willie Woznica, 147 Shaftesbury St., extend sincere geeetings to all their relatives and friends and wishing a very healthy and peaceful new year.

Mr. & Mrs. Joseph Akerman of 30 Granite St., Downsview, wish their relatives, machtonim and friends a healthy and prosperous new year.

Mr. & Mrs. Jack Skurka and Mr. & Mrs. Paul Fink wish their relatives and friends a happy and prosperous new year.

May the coming year bring blessings of peace, health, success and happiness. **Mr. A. Sussman.**

Mr. & Mrs. Murray Rumack and sons wish you, your family and friends a healthy, peaceful, prosperous and happy new year.

Gasper & Rose Klenko wish all their relatives and friends a happy and prosperous new year, mainly good health!

Arlette & Raymond Abramovitz and daughter Aviva Miriam, wish their family and friends a very happy, healthy and prosperous new year. (no cards)

Mr. & Mrs. Sam Sherman of 21 Harvest Lane, Brantford, wishes all their relatives and friends a very happy, healthy and lucky new year.

Mr. & Mrs. Joe Teplitsky wish all their relatives and friends a very healthy, happy and prosperous new year. L'Shana Tova Tikatavu.

We wish our family, relatives and friends a happy and prosperous new year, and well over the fast. **Mr. & Mrs. Max Zeifman and family.**

Greetings and sincere good wishes to all family and friends for a healthy, happy and peaceful new year. **Mr. & Mrs. S. Berger,** 229 Carmichael Ave., Toronto.

Mr. & Mrs. Joel Emmanuel Tencer and daughter, of 29 Candy Courtway, Willowdale -- may the new year bring health, happiness and peace to all our parents, relatives, friends and the Jewry of world.

To all our relatives, friends and Jewish community we wish to extend a happy, healthy new year and may this year bring everlasting peace in Israel. **Mr. & Mrs. M. Wellman and sons.**

Best wishes for a happy and peaceful new year. **Peter & Harvey Bornfreund and family.**

My best wishes to my relatives and friends for a happy and healthy new year. **Mrs. Sarah Zippin.**

To our family and all our friends our best wishes for a year of health, happiness and peace. **Rachez & Simon Freedman and family.**

Wishing our family and friends a healthy and happy new year. **Mr. & Mrs. Irving Pomotov.**

To all our relatives and friends a happy, healthy and prosperous new year and a year of peace. **Mr. & Mrs. Gary Zehman.**

May the new year bring peace, health and happiness to all our relatives and friends. **Morris & Rose Lefko.**

Mr. & Mrs. Eliezer Weisz and daughter of 104 Roberta Dr. wish their relatives and friends a new year of peace, health and happiness.

Dr. & Mrs. Bill Goodman, David, Richard, Janis & Robert - a wishful inscription to all our relatives and friends: Time, Hope, Health and Blessings.

Mr. & Mrs. Max Sitzer and family of 34 Caravan Dr., Don Mills wish their friends and relatives a happy, healthy and prosperous new year.

Mr. & Mrs. Abe Cohen wishes their children, family and friends a happy, healthy new year.

L'Shana Tova Tikatavu to all our relatives and friends from **Mr. & Mrs. M.J. Hartman and son Paul.**

Bill & Trudi, Ian, Debra and Fern Mondrow of 12 Hammok Cres., Thornhill wish that all their relatives and friends may be inscribed for a good year.

Mr. & Mrs. Martin Hurwich and family of Apollo Dr., Don Mills, wish friends and family a happy and healthy new year.

Sam & Doreen Stern and daughters of Russfax Dr., Willowdale wish friends and family a happy and healthy new year.

Mr. & Mrs. Lou Weiner and family of 154 Combe Avenue, Downsview wish relatives and friends a happy and prosperous new year.

We wish our children, grandson, machatunim, relatives, friends, family, Rabbi Dr. M. Burak and Klal Israel a happy, healthy and peaceful new year. **Mr. & Mrs. Robert Rosen.**

Mr. & Mrs. Sam Slavner, 12 Goldfinch, Apt. 601, Willowdale, wish their children, grandchildren, relatives and friends a healthy, prosperous new year.

To my relatives and friends best wishes for a happy Rosh Hashanah and many more years to come. **Joseph J. Selby**

Mr. & Mrs. David Herzig and family, Almore Ave., Downsview extends best wishes for a happy, prosperous new year, to the relatives landslad and friends.

Mr. & Mrs. Stanley W. Elkind wish all of their friends and relatives a very healthy, happy new year.

L'Shana Tova Tikatavu to all our children, relatives, friends. May the year ahead be a year of peace, happiness, good health and good fortune. **Mr. & Mrs. Nathan Mendrowski.**

Kupath Ramban sends greetings, best wishes for a year of good health, happiness and prosperity to all its supporters & the Jewish community in general. For collection of funds from the brown boxes, also empties, call 783-6229, 781-9530, 781-3367.

Miril Kirshbaum & Lily and Jack Tepperman wish children, grandchildren, great-granddaughter **Nisa Yehudit,** machetonim, brothers, sisters and families, relatives and friends L'Shana Tova Tikatavu.

Dr. & Mrs. Steven Silver and Marnie and Michael wish all their friends and family health and happiness for the new year.

Mr. & Mrs. Morris Wise of 170 Waterloo Ave., wish their friends and family health and happiness for the new year.

Izy & Min Stern and family of 14 Maxwell St., Downsview, wish their relatives and friends a new year of health, peace and happiness.

Eugene & Edith, Cherie and Brian Feiger wishes you and yours a very happy, healthy and prosperous new year.

Teachers must be educated to value of link with labor

By SHELDON KIRSHNER

Photo By Karsh

Albert Shanker

TORONTO –

Albert Shanker, the first teacher in the United States to sit on the executive council of the American Federation of Labor, recently achieved an immensely satisfying victory. By an overwhelming margin, he was elected president of the 400,000-member American Federation of Teachers. He defeated his rival by 257,000 to 39,000.

In an interview between sessions of the 58th annual convention of the AFT, held at the Royal York Hotel here, Shanker stressed that solidarity with labor is crucial of educators are to prevail in the face of the threats "to our jobs and our profession."

Shanker, who is also president of New York City's United Federation of Teachers and executive vice-president of the New York State United Teachers, explained that solidarity with the labor movement means that teachers will not be alone in the event of a strike.

"Never again will we be falsely told that the interests of teachers are somehow different from the interests of the men and women who work for a living in our offices and factories," he said.

"Teachers cannot stand alone. Yet, one of our major problems has been to convince teachers of the value of labor affiliation. Some reject the AFL-CIO out of snobbery, some because of media propaganda. Those who reject our orientation should remember that labor solidarity is equivalent to teacher power."

Under Shanker's leadership, the United Federation of Teachers, which he has headed for the last 10 years, expanded its membership from 40,000 to 80,000. The union now represents not only teachers, but also school secretaries, para-professionals, guidance counsellors, and five other groups of school employees.

UFT members receive some of the finest teacher salaries in the U.S., with a $20,350 maximum reached in only 7 1/2 years. Under the UFT Welfare Fund, teachers are covered by cost-free dental, optical, prescription-drug and other insurance plans.

Turning to another topic, Shanker said he believes the tension between Jewish teachers and black teachers in New York City has subsided since the ominous disturbances in Brooklyn some years ago.

"Jewish leaders believe in a fairly traditional civil service with no quotas," he said, "but Black leaders contend that standards should be changed. There is, however, no disagreement on ultimate objectives."

On the question of high unemployment among teachers, Shanker is hardly optimistic that the situation will improve. He estimated that in five years' time there will be two teachers for every teaching position. Shanker attributes the glut in the teaching profession to two factors: the current recession, which discourages teachers from trying something new, and the attractive economic opportunities now available to teachers.

Albert Shanker, who is 46 years old, was born in New York City. After graduating from the University of Illinois he began teaching mathematics at Queens and later in Harlem.

His career as a unionist was launched when he joined the AFT Teachers Guild. He then served as an AFT field representative, as editor of the AFT newspaper and as the union's secretary. In 1972 Shanker headed the team which negotiated a merger of the AFT's New York State union with the stateside affiliate of the rival National Education Association. The resulting organization, the NYS United Teachers is affiliated with both the AFT and the NEA.

Shanker, who describes himself as an anti-Communist liberal democrat, is active in civic affairs. He is on the board of directors of the A. Philip Randolf Institute. As well, he is vice-president of the Jewish Labor Committee and the honorary vice-chairman of the American Trade Union Council for Histadrut.

A strong supporter of Israel, Shanker argues that Israel is "the only democratic country in the Middle East."

An advocate of equal rights and social reform, Shanker organized several drives to assist the late Martin Luther King Jr. and personally joined King's celebrated march on Selma in 1965.

Despite his hectic schedule, Shanker, who is the father of three children, finds time to pursue his hobbies. He bakes bread and Viennese pastries, listens to "heavy" Baroque music, hikes on the rugged Appalachian Trail, develops photographs in his own dark room and enjoys reading books on politics and education.

CJC helped free economist

MONTREAL –

Canadian Jewish Congress, in a statement issued by CJC President Sydney M. Harris, has welcomed the release from prison of the Bulgarian Jewish economist, Dr. Heinrich Spetter, who had been sentenced to death for alleged espionage.

There was world-wide protest against this death sentence and numerous requests were made to the president of Bulgaria for the release of Dr. Spetter. Canadian Jewish Congress was among those who made direct representations to the president of Bulgaria on behalf of Dr. Spetter.

The statement read: "We are relieved that a grave miscarriage of justice was avoided at the last moment. We are encouraged by the fact that the Bulgarian government has heeded public opinion and has freed Dr. Spetter and we see in the release of Dr. Spetter a reaffirmation of the very basic principles of justice and democracy where harassment and persecution have no place and where freedom and liberty are guaranteed to all!"

Plea made to aid unmarried folk

By CHARLES ANTHONY

TORONTO –

Thousands flock to gala singles parties, even from miles away, hoping to meet eligible partners. A local Korean priest just started a match-making service at his church to help Koreans meet and marry Koreans. The press often reports single people, young and old, who sit home, lonely and isolated. Years ago, this problem among Jews was often solved by a shadchan. Now, many single Jews stay alone, assimilate or intermarry.

In our open society we meet mostly non-Jews. Propinquity, especially for our impressionable young, has increased the rate of intermarriage. It is not that non-Jews are bad: many are very good. It is simply that we are a people distinct from all others, with a special heritage. Even nationals of the same religion like to maintain national distinctiveness. Local Italian Catholics prefer to marry one another rather than non-Italian Catholics. So why should Jews not prefer all-Jewish marriages too?

We were always a people apart, with a destiny based on religion dating back to Sinai: in spite of tribulations we have contributed to civilization far beyond what our small numbers warrant. We can do more yet: as Jews. Provided we study our heritage, to learn what it means to be a Jew. This knowledge alone guarantees nothing but it helps us positively and also helps discourage assimilation and intermarriage.

We can remedy loneliness among unmarried people. Torah tells us, "It is not good that man should be alone . . . ." Thus it was encouraging to read the splendid article in **The Canadian Jewish News** (Aug. 30), "Lev tov marriage service." A community needs a properly run program to help people meet, a program to promote marriage of Jew to Jewess.

We have many fine communal organizations, all extremely active with multitudes of meetings and endless hours of talk and action for most worthy causes. We use huge sums plus time and energy but do little to solve the vital problem of so many unmarried people who need help to meet suitable prospective mates.

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Record export sales of diamonds bright feature in Israel's otherwise war-torn economy in 1973

By SHELDON KIRSHNER

This is the entrance to the new building of I. Hennig & Co. Ltd. of London, one of the world's major diamond brokerage firms, in Ramat Gan, Israel. Building is situated near the Israel Diamond Exchange. Israel is world's largest polished diamond exporter.

Last autumn, amidst the agony of the Yom Kippur War, Israeli trade officials were gratified to learn that Israel had surpassed Belgium as the largest exporter of polished diamonds in the world.

At the beginning of the new year, with the fragile Israeli economy in disarray as a result of the continuing tension on the Suez and Golan war fronts, the Israel Diamond Exchange announced some more pleasant news: Export sales of polished diamonds have reached a record in 1973 -- $556 million, as opposed to $386 million in 1972 and $202 million in 1971.

It is confidently estimated that export sales will skyrocket to $600 million this year.

Since 1972, Israel's diamond exports have grown by an unprecedented 38% per year. In terms of foreign currency acquisition, diamonds, Israel's largest single export, are more crucial to the economy than citrus, electronics, tourism, high fashion or the arms industry.

The principal markets for Israeli polished diamonds are the Common Market (29%), the U.S. (27%) and Japan and Hong Kong (25%). In 1972, when Canada bought 29,860.91 carats, or $4 million worth, diamond sales shot up 2,296,000 carats throughout the world.

Moshe Schnitzer, president of the Israel Diamond Exchange, explains that international currency fluctuations and raging price inflation are the factors influencing the increase in the number of investors. Diamonds are considered to be one of the safest and most durable commodities.

When a foreign investor arrives in Israel, he jumps into a taxi and heads to Ramat Gan, Tel Aviv's garden suburb. There, just city blocks from the ministry of defence building, stands the gleaming aluminum and glass 28-storey Israel Diamond Exchange building -- a veritable tribute to the hard-driving men who control the processing and merchandising of polished diamonds.

The Ramat Gan exchange is the world's largest and most modern diamond trading centre, far bigger than its Amsterdam rival. Due to its unique "one stop" arrangement, in which an importer or wholesaler can complete a full range of purchases from any number of exporters, the Israei exchange has become a focus for diamond dealers.

The Diamond Exchange building, a soaring needle in Tel Aviv's low skyline, is one of the most secure in the country, with armed guards, closed circuit TV scanners at office doors, and formidable underground vaults and safes.

"Yet with all our security measures, business here is done on trust and credit," says one industry source. "If anyone breaks our rules, he is excluded from our exchange and every diamond market in the world."

Each day some 1,000 Israeli dealers and buyers from 50 nations gather in small groups to inspect and bargain over some $60 million worth of stones. A man's word is his best asset on the trading floor, since there is not sufficient time to examine every stone in a packet of 50 to 100.

Israel's diamond industry is no more than 40 years old, having been founded by Zvi Rosenberg, a Hungarian-born but Belgium-trained immigrant, who opened Israel's first diamond polishing shop in an abandoned stable in Petach Tikvah. In those days, Amsterdam was the diamond polishing capital. However, when the Nazis overran Holland in 1940, all of the Jewish diamond cutters and polishers fled to Palestine or the United States. These Dutch refugees established the infrastructure of Israel's budding diamond industry.

From five small shops with 200 workers in 1950, the industry has grown to include 12,000 workers in 470 plants and workshops in Tel Aviv, Netanya and Jerusalem. By the mid-50's, diamonds accounted for 40% of industrial exports and 1/4 of Israel's total exports. But with the rapid growth of exports in other industries, diamonds' share fell to 30% in the late 60's. According to the Israel Export Annual, "It may be expected that despite the current rise, the future share of diamonds, in relation to other industrial exports, will decrease."

With its scant natural resources, the diamond industry is ideally suited to Israel. Cutting and polishing require no water, little power, as well as few fixed assets and only a small work space.

The government does its best to promote the industry by helping dealers obtain cheap credit and by waiving export duties from Israel.

Yet the industry's success must also be attributed to its ultra-modern methods and lack of aversion to automation. Recently, the industry was revolutionized by Prof. Y. Yarnitsky's diamond polishing machine that provides error-free automation for the vital stages of grinding and polishing -- a process traditionally done by skilled craftsmen.

The Diamond Trading Company (DeBeers) in London, commonly known as "The syndicate," is Israel's main supplier of rough stones. Close relations between Israelis and "The Syndicate" has enabled the industry to grow by leaps and bounds. In addition, Israel buys a good deal of its rough stones from Africa and, to a lesser degree from the Soviet Union. Israeli diamond men even buy stones from Arabs -- Arab merchants in Africa who secretly sell to Israel.

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A Canadian delegation recently attended the annual meeting of the international board of governors of the Technion in Haifa. From left are Eugene Riesman, Michael Rand, Eugene Stearns, Mrs. David Azrieli, Bernard Bloomfield, Technion president Amos Horev, Justice Roy Matas and David Azrieli.

Athens surgeon sues Der Spiegel for libel

ATHENS (JCNS) -

Dr. Jacob Alazraki, an Athens Jewish surgeon, has instructed lawyers to sue the Hamburg weekly newspaper **Der Spiegel** for libel following its allegations that plans for the anti-Makarios coup in Cyrpus were discussed in his clinic.

Israel's diplomatic representative in Greece also issued a strongly worded statement denying allegations in the article that Israelis were involved in the plot.

Without quoting any sources, **Der Spiegel** claimed plans for unseating President Makarios in Cyprus last month were discussed in Dr. Alazraki's clinic between officials of the formal Greek Military Junta, the American Central Intelligence Agency (CIA) and Israeli Government representatives.

Dr. Alazraki is the brother-in-law of Brigadier-General Dimitrios Ioannidis, the former chief of the Greek military police and a prominent member of the junta which ruled Greece for some seven years until the formation of the Karamanlis Government at the end of last month.

Dr. Alazraki said that his brother-in-law only came to his clinic once in May, 1974, to visit a relative who was receiving surgical treatment.

The rejection of the **Der Spiegel** allegations by Rahamim Timor, Israel's diplomatic representative in Athens, was published in the Greek press.

Timor said that "elements hostile to Israel were without doubt responsible for the alleged revelations in **Der Spiegel**." These elements were attempting "to create a climate of suspicion and of anti-Israel feeling among the public."

The statement also pointed out that the same elements had earlier attempted to undermine good relations between Israel and Cyprus by spreading false rumors that Israelis were supporting anti-government factions in the island.

Such attempts were repeatedly opposed in the past by Archbishop Makarios himself, the statement said.

Many Greek daily newspapers reprinted the allegations. In reply to a question whether the allegations might provoke a wave of anti-Semitism in Greece, a government source said:

"In a country which is trying to become a modern democracy, racialism is unacceptable."

The developments in Cyprus and the Turkish invasion prompted anti-American feeling among the Greek public which was also directed against Dr. Henry Kissinger.

Death of Charles Lindbergh recalls his admiration of Hitler

NEW YORK (JCNS) -

The American Jewish community, remembering Charles Lindbergh's admiration of Hitler and Nazi methods as well as anti-Semitic statements, could not join wholeheartedly in mourning this pioneer aviator Charles Lindbergh, who has died at the age of 72, was the first man to fly non-stop across the Atlantic -- from New York to Paris in 1927.

President Roosevelt called Lindbergh a "copperhead" because of his isolationist views, expressed repeatedly at public meetings and over the radio. After a visit to Germany, Lindbergh stood in awe of the Luftwaffe.

He accepted a medal from Goering and went around the country making speeches against America's involvement in a war against Hitler. He accused American Jews of pushing the U.S. into war and of being a danger to the country because of their ownership and influence over the press, radio, films, and government -- and still denying vehemently that he was an anti-Semite, or a pro-Nazi. And yet, only two years ago, an interviewer asked him bluntly whether he thought he was anti-Semitic and he replied: "Good God, no," and spoke of his fondness for Jews he had known or dealt with.

At heart he was an elitist with the conviction that only America was destined to "head the world in the development of flight." Race to him was a valid concept and to accomplish any objective one must deal with "the top people."

Col. Lindbergh never condoned Nazi treatment of Jews or generally Hitler's genocidal policies but he accepted without question the anti-Semitic thesis that the Jews were promoting American participation in the war. In September, 1941, he spoke at Des Moines, Iowa, in America's Middle West -- the heart of isolationism -- at that time. His words shocked Jews and non-Jews. The groups responsible for pushing the U.S. into the war were "the British, the Jews and the Roosevelt Administration."

The Jews, he said, "instead of agitating for warm" for which "they will be the first to feel the consequences," should be opposing it. "A few farsighted Jewish people realize this and stand opposed to intervention, but the majority still do not. Their greatest danger to their country lies in their large ownership and influence in our motion pictures, our press, our radio and government."

Despite the outcry, the noted aviator never repudiated or withdrew his remarks, and 25 years later he told an interviewer that "the violence of the reaction to my naming these groups was significant and extremely interesting," but "I would not change my action." He refused to admit erring in receiving the Service Cross of the German Eagle from Goering in 1938, even though his wife urged him to return it, calling it an "albatross".

After Roosevelt's attack on him for his isolationist views, he resigned his Air Force colonelcy. Following the Japanese attack on Pearl Harbour in 1941, however, he worked for the government on aeronautical research. His **Wartime Journals** published in 1970 showed him as a relentless opponent of American entry into the last war.

New site for trees in Israel

Residents of Eilat and of the Arava Valley witnessed a most unusual scene during the summer. Two hundred palm trees, each weighing between two to three tons, are being transported by the Jewish National Fund from En Yahav in the Arava Valley, to the new kibbutz of Quetura, the JNF field School in Eilat and even further south, at Nevi'ot and Di'Zahav, where they will be replanted.

The palm trees are being transported by tractors equipped with special cranes. It is felt that the trees being brought from the Arava will take root at the new sites, where conditions are similar to those of En Yahav.

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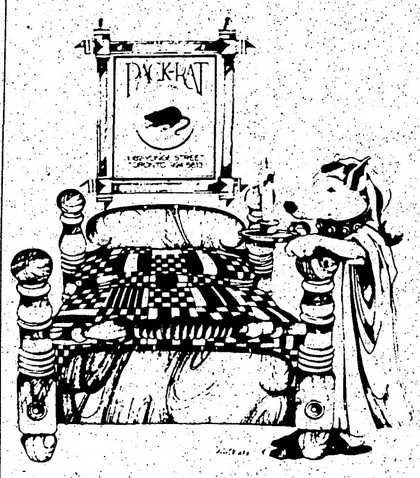

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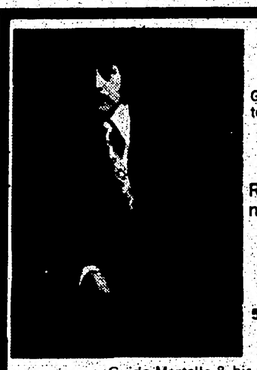

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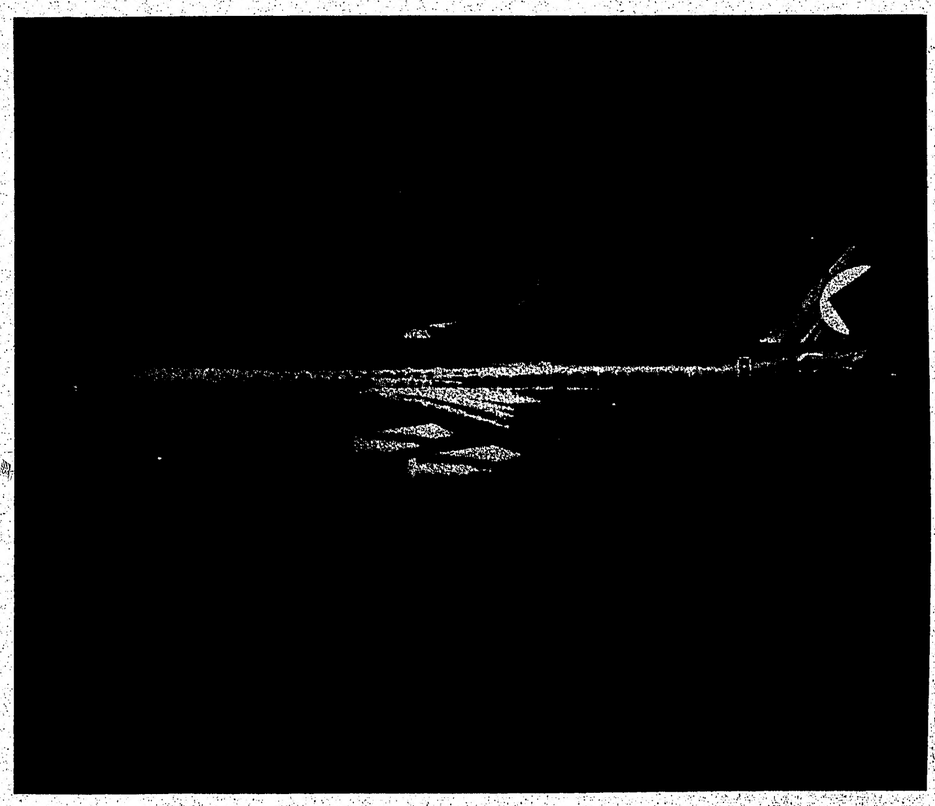

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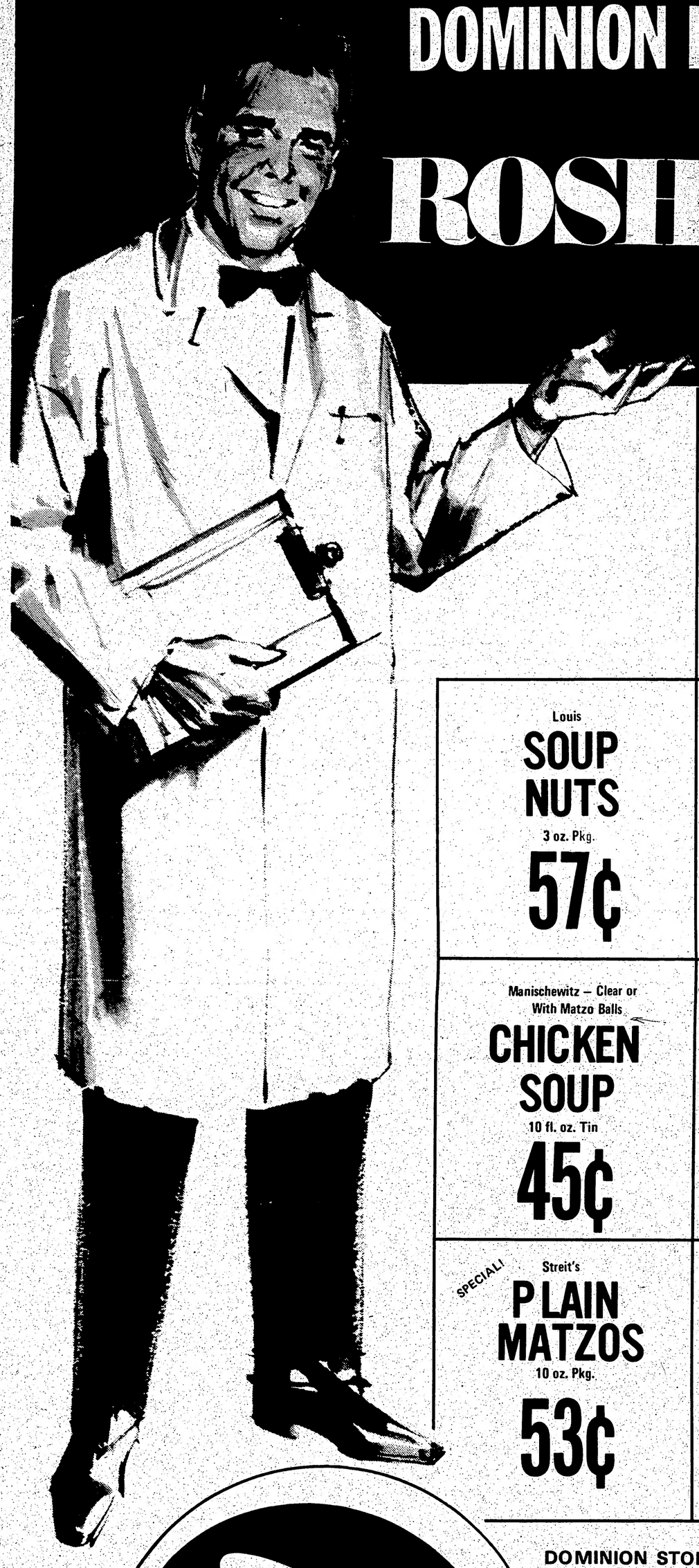

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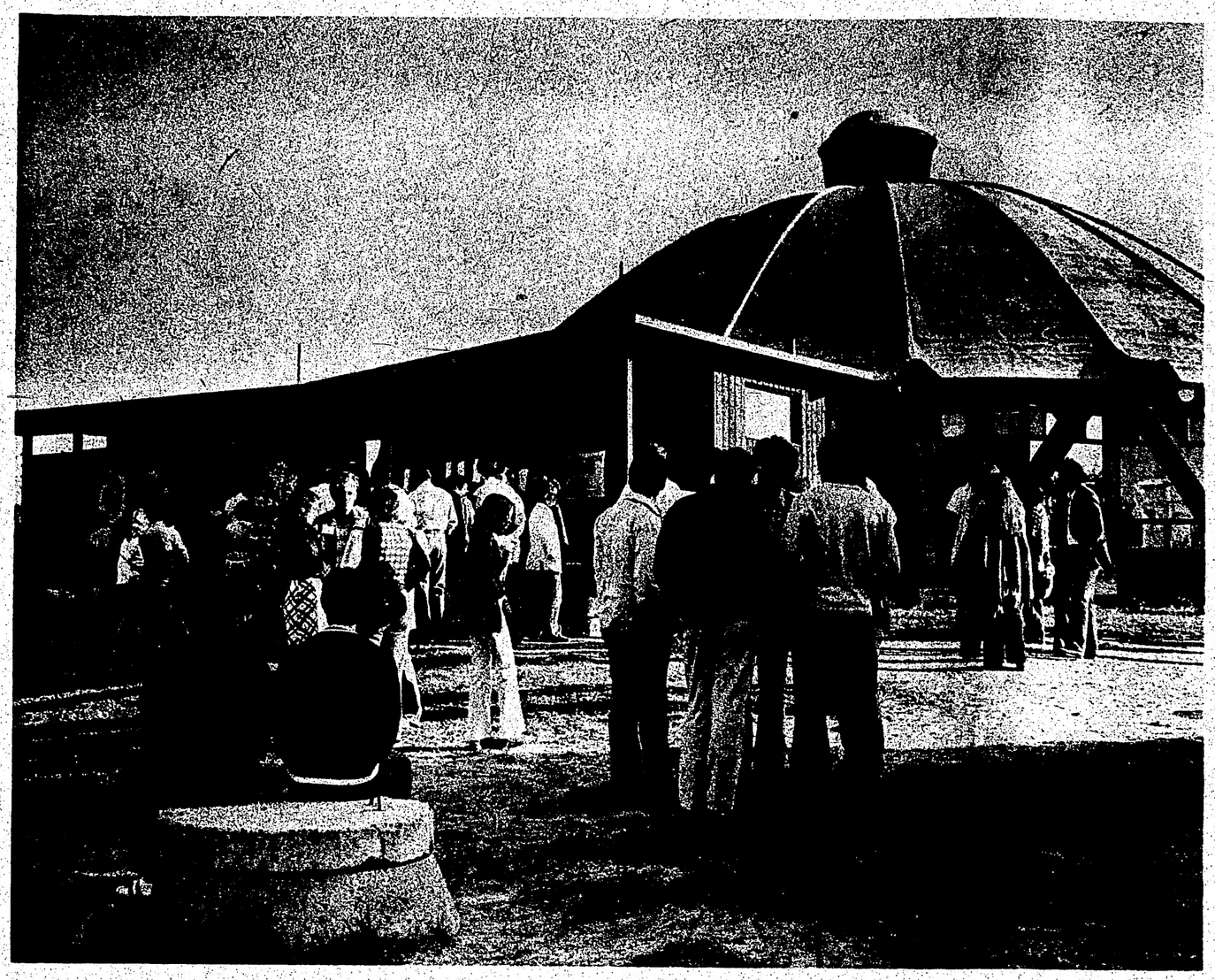

Prior to lunch, some of 300 youngsters from Europe and North America, who attended Conference on Minorities at 'Y' camp in Quebec, get together. (H. Kay)

Problems of minorities bring clash of views at World Union conference

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO –

An ambitious program, packed into less than five days, competed with varying degrees of success with the attractions of the Laurentian countryside, the waterfront and boy-meeting-girl, when 300 students from Canada, the United States, Israel and Europe gathered for the World Union of Jewish Students conference on minorities, held at the 'Y' camp at Huberdeau, Que. recently.

Partially funded by a federal grant from the department of multiculturalism, the conference, which was jointly sponsored by WUJS, the Canadian Union of Jewish Students and Montreal Hillel, featured a pot-pourri of professors, francophone Jews and non-Jews and representatives of the Black and Indian communities.

Ron Finkel, U.S.-based chairman of WUJS, explaining the objectives of the conference to **The Canadian Jewish News** said: "Jews have no ideological structure through which to confront social issues. We want to present a social-anthropological approach to the problems of minorities in general through which we can become sensitized to our own problems and those of others."

But right from the start, the conference generated a good deal of heated discussion among participants as it attempted to focus on more issues than could reasonably be contained within no more than three full days of sessions.

Languages student Sylvia Dahan of Montreal felt that a conference devoted to the problems of Jewish minorities alone would have furnished enough material for several days.

David Weisstub, professor of law at Osgoode Hall Law School, speaking in the session on multiculturalism, caused a stir when he said "because of the structure of this conference, namely that it was partly facilitated by a multiculturalism grant, we have had to spend time talking about issues that are quite boring and not of mutual concern."

He continued: "The establishment of cultural identity is a private and not a governmental matter. The government has no more business in this area than it has in the bedrooms of the nation. It is a form of co-opting ethnic groups. It creates a false class consciousness and more demands on the public purse. The government should concentrate instead on eliminating discrimination."

Israeli Zaki Shalom, a graduate student of international relations and member of the Council for Jews in Arab Lands, said the conference should deal with the plight of Syrian Jewry instead of addressing itself to matters of peripheral concern to the Jewish community.

Speaking to a packed and silent audience, he declared, "Five thousand Syrian Jews are living in conditions of Nazi terror. Herded into a ghetto, they are cut off from all outside contact. They have no telephones and are forbidden driving licenses. They are refused space to bury the dead. They are forbidden government work and government employees may not buy from them. Their Hebrew schools have been closed. Summary arrest, torture and even death are daily experiences.

He concluded: "We are not speaking about cultural oppression but physical extinction."

Pearl Lefkowitz, sciences student from Toronto, stated it took a long time for the conference to integrate its own minorities. "The French keep to themselves, the Swiss and Germans are talking to each other. This conference is strictly about Canadian issues and we missed the opportunity to get to know more about other Jewish communities."

But German student Nurit Humberg claimed, despite the heavy Canadian content, European students gained no impression of Canadian Jewish life."

The conference began with a general introduction to the idea of ethnic integration and pluralism by Alan Borovoy, general counsel of the Canadian Civil Liberties Association, and sociologists Evelyn Kallen and Marcia Effrat, both of York University.

The concept of minority was treated broadly throughout. Quebeckers spoke on the rights of the francophone majority and Marcia Effrat dealt with the notion of women as a minority group.

Keynote speaker Arnold Ages, dean of graduate studies at Waterloo University and editor of **The Canadian Jewish Chronicle Review**, addressed the conference on minority status and Jewish life.

Beginning with the classic Christian position on the suffering of the Jews as a consequence of deicide and the classic Jewish position which sees exile as divine punishment, he considered the positive and negative aspects of minority status.

Counted among the benefits was a tendency to intellectual eminence due to Jewish involvement in, but partial alienation from, the different societies in which Jews found themselves. Among the negative aspects was a tendency to self-effacement leading to willingness to assimilate.

Other conference highlights included workshops given by **The CJN**'s J.B. Salsberg, including his personal reminiscences on Jewish life, Yiddish, and the position of Soviet Jewry. Seymour Epstein, director of the Jewish teacher training program at McGill University, led a controversial class on the Book of Jonah, in which self-confessed 'secular' Israelis were among the most enthusiastic participants.

Other workshops were given on the place of education in group survival; a session by the renowned Israeli mime Yoram Boker. Yossi Levy, professor of anthropology and sexology at the University of Quebec, spoke in French on non-occidental Jewish communities.

Israelis Shimon Levy and Bernard Avishai contributed sessions on Israeli literature and colonialism, respectively. This reporter contributed a workshop on Canadian Jewish identity in light of the Yom Kippur War.

Summing up, the conference led to the opening up of significant areas of dispute and controversy in Jewish life. More than one future meet was planned for further deliberations on issues such as Israel – Diaspora relations. Like the United Nations, some of the most fruitful discussion was carried on outside formal sessions.

Robert Weiss, branch director of Hillel at McGill University, said many of the participants expressed contradictory opinions on the conference.

"This leads me to believe that the conference must have pleased at least some of the people some of the time," he said.

WUJS chairman Finkel agreeing said: "This conference could not be classed as a transcending experience, but overall it has been a good and worthwhile one."

Israel is well into atomic area but secrecy shrouds all details

By ROYSTON ALLEN
Israel Correspondent

TEL AVIV –

Israel's nuclear capability in both military and peaceful fields has often been the topic for speculation and that is usually where the topic ends, thanks to the tight-lipped scientists here.

Its present atomic reactors, however are no secret -- a five megawatt pool reactor using enriched uranium at Nahal Soreq, south of here, developed as part of the late U.S. President Eisenhower's "Atoms for Peace" program during the mid-1950s and a 26 megawatt natural uranium nuclear reactor in the desert area of Dimona in Israel's southeast.

The latter station was built with a great deal of French help in the late 1950s and early 1960s and of the two, is the most closely guarded and 'hush-hush' project.

This is the one which might be capable of producing material for atomic warheads, according to foreign experts.

Royston Allen

When the U.S. announced it was intending to sell atomic reactors to Egypt after the visit of former president Nixon to that country, the nuclear capability of Israel and the Arab states came up again.

The U.S. assured everybody that various safeguards would be installed and that the Egyptians would not be able to use their atomic power pile for aggressive purposes.

I spoke to several Israeli atomic scientists during this period and while none of them would say whether Israel actually has 'the bomb' none would deny it.

One of them went as far as saying that, if, in the days when Ben-Gurion was negotiating for French help to bring Israel well and truly into the atomic era, the Israeli premier had had atomic bombs in mind, and if the French in those halcyon days of Franco-Israel relations had agreed, and modified the Dimona atomic station to produce the necessary fissionable uranium, then Israel today would have a stockpile of nearly one dozen atomic warheads, each one capable of another Nagasaki.

This, the scientists stressed, was pure speculation, of course.

He added that the lack of any nuclear explosions in Israel or the Sinai desert should not be interpreted as meaning that this country does not have the bomb. "It might mean that the country's leaders do not wish to advertise the fact," he added, pointing out that in any case, it would be a last ditch weapon.

Israeli leaders in the past few years have often stressed that Jerusalem would never be the first to introduce the nuclear factor to the Middle East battle field.

But David Ben-Gurion was of a different calibre to today's leaders and his reasoning might just have been "better safe than sorry."

And, in a pinch, if Israel has the capability, Jerusalem might just decide to really go down fighting, if Israel looked like it was losing the war.

There are two main academic research centres in this country, one at the Technion college in Haifa and the other in the Weizmann Institute of Science in Rehovot. Both have top grade scientists -- both Israeli and foreign -- working on a variety of projects.

Israel already has tenders out in the American nuclear power station field for a nuclear generator, capable of supplying this country's electrical needs.

If work is started on the plant within the next year then it would be operational by 1982.

Israeli university students find North American schools attractive though campuses thrive at home

By LAURA GOLDSTEIN

TORONTO –

It its 48 years, the Hebrew University of Jerusalem has conferred over 27,108 degrees, including 1,366 degrees in medicine, and 1,604 Doctor of Philosophy degrees. Many of its 18,000 students that attend each year, are accommodated in architecturally exquisite residences, assisted financially in the form of loans and scholastic awards, and have been taught by some of the world's most renowned scholars, including 85 recipients of the Israel Prize, and 27 of the Rothschild Prize.

Several other universities, such as the University of Haifa, Technion, Bar Ilan University, and the University of Tel Aviv, boast equivalent success stories, sharing their reputations with such universities as Yale, Cambridge, and Oxford.

And yet, what appears as a thriving centre for culture and education, also reflects a puzzling irony: the Israeli student who is surrounded by an attractive and competant educational atmosphere, comes to Canada to study!

The obvious question is why? There is no doubt that from an economic and financial viewpoint, North America still spawns the "streets are paved with gold" and "get rich quick" attitudes which attracted idealistic immigrants to this continent in post-war days. A society which emphasizes personal and materialistic gains, is to the Israeli student, a refreshing change from his pressured lifestyle of collective and state-oriented goals.

But the lure of economic prosperity is not the primary underlying factor concerning why the Israeli student comes to Canada to study. Instead, the reason may be a more universal one, touching the restless person in all societies. The Israeli contemplating study abroad, feels an almost insatiable thirst to go beyond the confines of Israel, in order to discover new places and to meet new people.

rael, that students have a different point of view," says Professor Joseph Shatzmiller, professor of history, on sabbatical from the University of Haifa, and now teaching at the University of Toronto. "The richness of Israel lies in the brains of her people. The lack of awareness of the surrounding world, causes Israel to become a confined ghetto."

Of course, this yearning to broaden one's horizons is often precipitated by specific problems. Tuition into universities in Israel is extremely high, and all too often there are more students in line for grants and scholarships than can be accommodated. Furthermore, there is such an intensive "weeding out" process of students who wish to enrol in a particular faculty, especially in the medical and scientific fields, that many students are forced to continue their educations in a foreign country. When this is the case, universities or companies in Israel will often sponsor students who wish to study abroad, in the hope that they will return to Israel with their newly-acquired knowledge.

After the decision to study in North America has been made what compels the Israeli student to choose a Canadian university of its American counterpart? While the student is at first impressed by many of the prestigious reputations of several of the universities in the United States, the less publicized Canadian institutions provide high academic qualifications, as well as a more harmonious environment in which to live.

Esther Pass, previously a student at the Hebrew University at Jerusalem, is a confident and determined woman, who is pursuing a doctorate degree in immunology at the University of Toronto. "I wanted a change," she explains, "but was afraid to go to the United States."

Coming from a small place in Israel, Ms. Pass had heard that Toronto was a good centre for the work that she wished to pursue. A large Jewish community, including many of her relatives, also influenced her decision to study in Canada.

She is surprised at any question of discrimination of women in the sciences, an area once solely dominated by men. Both in Toronto and in Israel, the number of female students in her particular field, is often larger than the number of male students in the same course.

After the completion of their education in Canada, the Israeli student will almost always return to Israel. Ms. Pass was asked if the Israeli student has convinced his or herself, even before leaving the Mideast, that Canada is only a temporary home in which to extend one's education: "I can only speak for myself. I am very proud of my country, I love Israel. And while as an immigrant, things might be easier, the act of immigration is just not me."

It was just by chance that Dr. Nachum Biger decided that he would further his education in Canada. After working in Mexico, he was on his way back to Israel when a friend told him of a position at York University.

Recently a recipient of a doctorate degree in economics and finances from York University, Dr. Biger offers a personal insight into the social and academic milieu of university life in Canada.

Our competitive educational system often contradicts the way of life that is familiar to the Israeli student. As a student and now a teacher in Canada, Dr. Biger has found that co-operation is often lacking among students. "In Israel, all students work together to the extent of using carbon paper in lectures, because most students work part-time. Here, many students are motivated by the idea of outdoing one another, and therefore hesitate to lend notes and study together."

He was surprised at the lively campus life in Canada. The school year in Israel is also longer, extending from October until June. By the age of 21, many students after serving in the army, are married, and often more mature than their Canadian peers. "In Israel," sayd Dr. Biger, "the student is out to beat the system, and there is a tremendous drive to start and finish."

The expression that the Israeli is always in a hurry is an understatement when it is applied to its student population. It is quite common to see students holding several part-time jobs, supporting a family, and attending classes in his first year of university, while a Canadian student does not have to assume the same degree of responsibility so early in his academic career. Dr. Biger remembers "always having to run back to work -- there was no time for chit-chat."

He adds: "Acceptance into universities in Israel is very tough, and most Canadian students would just not make it there." It is interesting to note that of the Israeli students who attend universities in the United States and are candidates for doctorate degrees, there is a 0% failure rate. However, 50% of American students in the same courses, never complete the requirements for their doctorate degrees.

While no country, including Israel, is immune to campus unrest, the Israeli student is puzzled by the frequency of demonstrations on North American campuses, as well as the validity behind demonstrating in the first place.

Ya'acov Glickman tends to attribute student protests to an excess of leisure time. "After all, the more time one has, the more sacred cows he can kill." Previously a teacher at several Jewish day schools in Toronto, Glickman is a perceptive young Israeli, presently working on a doctoral degree at the University of Toronto. His thesis concerns the relationship between Jewish schools and Jewish identification.

"To challenge why society exists," he elaborates, "is to threaten oneself. Because the Israeli is constantly preoccupied with preservation, he questions if by demonstrating, it will help the survival of Israel." This inseparable bond between the individual and his country, creates a less selfish attitude and allows the student to evaluate a problem in its proper perspective.

While it is only natural that there be a period of adjustment, concerning differences in university curriculum and evaluation, the Israeli student often finds that he remains a victim of "culture shock" that is unduly prolonged.

Brought up in the warm, more open European tradition, he interprets the conservative Canadian as cold and unfriendly. "Canadians keep to themselves, but are more tolerant of the deviate," says Ya'acov Glickman. "But they are much lonelier than the Israeli, who has grown up in a group atmosphere. Where to meet people is constantly on the minds of Canadians."

While his work has brought him much closer to the Jewish community, Glickman confides that even after seven years in Canada, "my really good friends are still in Israel."

Although the Israeli Student Federation welcomes students into an informal, relaxed atmosphere, many members of the Jewish community do not always extend this "open arms" attitude. Constantly asked if they are plagued with feelings of guilt, concerning their stay in Canada, Israeli students are accused of taking refuge in our Canadian universities, in order to avoid military service in Israel.

Despite having such highly-rated institutions as Hebrew University in Jerusalem, hundreds of Israeli students flock to North America for their studies. Freelancer Laura Goldstein talked to some of them.

Those who need help can get it by dialing the information hot line

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

Estelle Eisenberg has taken an experimental project, the Jewish Information Service, and turned it into an affirmation of the old phrase -- It's Who You Know That Counts.

In the files, catalogues, and minds of this 34-year-old professional social worker and her ever-growing corps of volunteers, are scores of names of people who can help people.

Now housed in a small but serviceable room on the top floor of the Jewish Public Library on Glen Park Avenue, the Jewish Information Service runs a hot-line for people who need connections. Some who call 789-7279 can articulate their specific needs, but most are people with generalized problems who need to be pointed in the right direction and given several leads.

Calls are taken in the strictest confidence and the callers often remain anonymous. Staffers feel this has benefits in a closely-knit community where people might become embarrassed.

But the policy has negative repercussions when some additional information is discovered after the caller hangs up. Apparently the desire to be able to call the person back becomes overwhelming. Estelle told The Canadian Jewish News in an interview.

As people talk to them, the staff put special skills to work. "Our primary aim is to gain skill in listening -- in hearing what people really want and most closely matching what the person wants with our information," she said.

Estelle Eisenberg, 34-year-old social worker, is the guiding force behind the Toronto Jewish Information Service. In operation for six months, it answers about 15 to 20 calls a day, on a great variety of subjects. (Groskind photo)

Zeroing-in on the specific service suitable for the person talking and explaining at the far end, requires a tremendous coding system in the mind of the staffer. Estelle has found "fascinating" the range of problems and situations that callers have.

The job has its frustrations, but Estelle is exuberant. She has an active board and over 20 volunteers.

Of the 80 information services in Ontario, including 18 in Toronto, J.I.S. is one of several developed along ethnic lines. Because of its orientation, the other information services refer to it for anything that has to do with the Jewish community.

As a social worker, Estelle sees great potential in the ethnic type of information service. This showed up, for example in a call from a convalescent home where a Jewish patient had been for almost a decade. The administrator phoned to say the family rarely visits, the woman has had no connections with her community for almost seven years, and would J.I.S. know of some way to get her back in touch.

When Estelle mentioned all the potential services the woman might be able to enjoy, and recommended he call Jewish Family and Child Service to send a worker who could sit down and assess the woman's needs, the administrator marvelled, "Do you think it would be possible?"

Estelle asked that agency to call her back as she was interested in discovering how helpful her information had been. It turned out that the call to JC&FS had been a slight disaster. The woman was asked what she wanted, and she said she was not quite sure. Off on the wrong footing, she became frustrated after talking to the switchboard operator, and phoned J.I.S. back.

At this point Estelle realized the essential nature of telling people the exact name of a person to speak to. "If you know who to phone you don't have to phone five people. Rather than causing a person to become very rattled, J.I.S. information leads to "someone who is important and very helpful."

How do you find 25 volunteers with as much knowledge and understanding of people and of the community? The way Mrs. Eisenberg managed, was to recruit them through the National Council of Jewish Women volunteer bureau, and offer a training session. The formal training session, held the beginning of September, was planned by the 15 people on the board of directors. Active and well-versed in the structures of the community, the board headed by Mrs. Pearl Langer see to the policy-end of the service.

With six months of operation behind them, and 10 more to go until the two-year experiment comes up for assessment by Social Planning (UJWF), J.I.S. now receives 15 to 20 calls a day. As well they have compiled a directory of the Jewish community to be available shortly.

When information comes to their attention they think might be valuable for another agency, they pass it on to them. Becoming rooted in the community means people becoming familiar with their service.

"J.I.S. is still struggling to find out what our role is," Mrs. Langer said. "We have served the purpose of collecting and informing and now we have to ask how far we proceed with this information."

The next step being considered would be to monitor the feedback people are getting when they call the agencies. Also in documenting their calls J.I.S. has become aware of new community needs. To do this work indepth, would require a whole new facet of volunteers. For this reason, the process of recruitment continues.

But from the beginning, the caller has been the most important part of the project. Contacting this agency saves several bothersome calls and eliminates guesswork.

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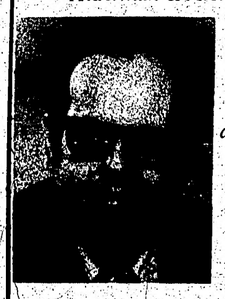

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Israel Consul General Shmuel Ovnat and Mrs. Ovnat together with the Toronto chapter, Canadian Friends of Hebrew University, hosted a reception in honor of the Israeli delegates to the Eighth World Congress of Sociology recently in Toronto. From left are: Dr. Dorit Padan-Eisenstark, Dr. Ovadia Shapira, Prof. Yosef Ben David, Prof. Shulamith Levy and Prof. Moshe Lissak of Hebrew University. (Cdn. Friends H.U.)

Our singles enjoy leisure as members of social club

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

To take a census of the number of Jewish singles over 25 in Toronto would be a huge undertaking, but you might have an easier time of it by attending one of the open-to-the-singles'-public events held by the University Graduates Club.

A social-cultural outlet for Jewish singles, with a core group of 60 members, the club has been active since 1969. Their goal is to make their leisure time more fulfilling by meeting friends.

"Every singles' club has a few members who come to make a last-ditch attempt to meet a mate," said Trudy Cepler, an active member for three years. "For most members it is a source of friends and activities -- something to do to fill up the time when they are not doing anything else. Having an additional source of friends, of both the same and opposite sex is the key."

The 60 paying members spend Sunday afternoons together every other weekend, or go out on a week night. During the summer there were about a dozen events ranging from 'pubbing' to a picnic and theatre outing at Niagara-on-the-Lake.

The first major event of the fall (census-takers take note), will be the coming-out party of the club. They are thinking "gala" -- the ballroom of the new Prince Hotel and a top orchestra are booked for Oct. 9. Up to 1,000 people are expected, and if this post-Yom Kippur dance is a success, it will be the largest Jewish singles' event in the '70's has seen.

The core members of the club are obliged to work on committees. There is a long waiting list to join, so people who do not do their fair share of planning, or who get married, are no longer able to retain membership. "We have a lot of new members, and we keep a list of people attending as guests and send them announcements when we have our events," Ms. Cepler said.

Brenda Kane, a past-president of the group, who has been active in it for three years, said when the group started, the membership was open only to university graduates, and was limited to half the present number.

"Now the group has become less cliquish. As of last year the requirement that members be graduates from university was dropped, and divorced or separated people were permitted to join," she said.

The group still bears the misnomer 'University Graduates.' According to Ms. Cepler, that does not seem to be keeping people away.

Envoy to speak at dinner

TORONTO –

Ambassador Moshe Leshem, Israel's envoy to Denmark, is flying to Toronto on Sunday, Sept. 22, to be principal speaker at the international inter-faith testimonial dinner that evening honoring Mel Lastman being sponsored on behalf of State of Israel Bonds by Bad Boy Appliances and Furniture Ltd.

The dinner, being held in the Grand Ballroom of the Sheraton Four-Seasons Hotel, is a focal point for the participation of members of Canada's appliance and furniture industries in the Israel Bond effort to provide maximum investment funds for Israel.

Moshe Leshem

Many dignitaries from government and the community will be in attendance at the dinner to join in paying tribute to Lastman, the mayor of North York, a leading figure on behalf of economic aid for Israel, and many humanitarian communal endeavors.

An outstanding member of Israel's diplomatic corps, Leshem has represented his country with great effectiveness in many key posts around the world. He served for six years as Ambassador Extraordinary and Plenipotentiary with the permanent mission of Israel to the United Nations following service as Israel's ambassador to the Congo, to Burma, and as director of African Affairs in the Israeli ministry for foreign affairs.

During World War II, Leshem served in the anti-Nazi Resistance movement in Czechoslovakia.

Archives body compiles photo exhibit for play

TORONTO –

The same group that brought you the enormously successful walking tour, "The Sense of Spadina," last June, is now branching out into theatre.

The archives committee of the Canadian Jewish Congress, Central Region, was asked by the St. Lawrence Centre to mount a photographic exhibit to accompany their new production of **The Dybbuk**, the celebrated drama of demonic possession by the Yiddish writer, S. Ansky.

"The purpose of the exhibit is to create more of an East European ambience than can be achieved on stage with the limited scenery used in the production," Stephen Speisman, archivist at the CJC, told **The Canadian Jewish News.**

The exhibit, which was set up under Speisman's direction includes photographs and slides of Jewish life in Eastern Europe, borrowed from the Heritage museum of the Baycrest Centre. There are also historic scenes of Jewish life in Toronto and recent photographs of the Spadina walk.

"Aside from pictures of East European Jewry, the St. Lawrence Centre was interested in pictures of Yiddish theatre, and we had absolutely nothing to give them. So, we are hoping that this exhibition will also stimulate the Jewish community to come forward with old photographs and material which we can use in the archives," said Spesiman.

The opening of the exhibit coincided with the avant-premier of **The Dybbuk** on September 8, sponsored by the Canadian Society for the Weizmann Institute of Science, and will continue into October.

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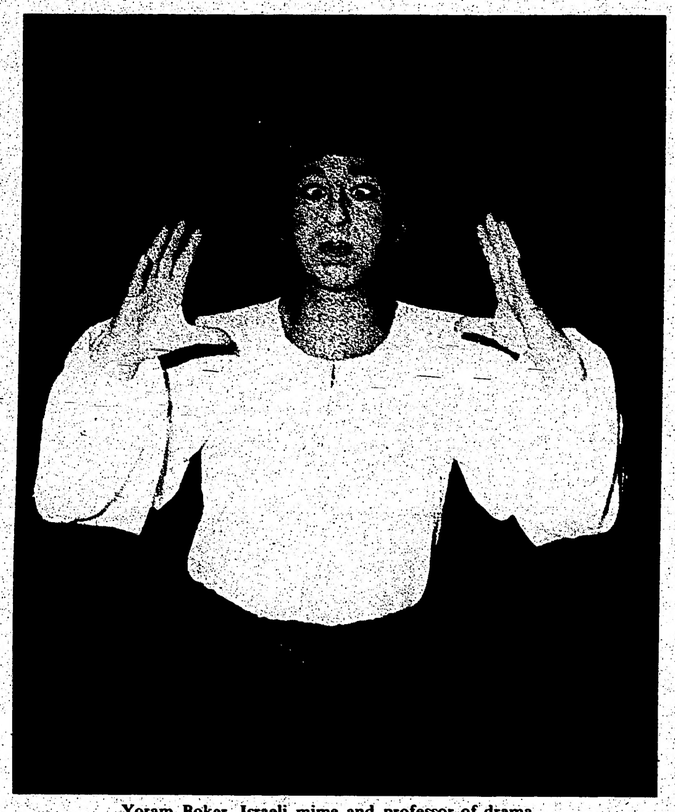

Yoram Boker, Israeli mime and professor of drama.

Mime was man's first language, audience told

By T. SCHNURMACHER

MONTREAL –

Yoram Boker, Israeli mime and professor of drama at Tel Aviv University, presented an evening of mime at Montreal's Saidye Bronfman Centre.

"Mime," he explained, "is the basic means of communication of mankind. Jews in particular use it often in conversation. Talking with our hands is actually mime. Many of the world's great mimes are Jewish."

Marcel Marceau, one of the greatest mimes taught Yoram Boker the art of pantomime. Marceau himself is Jewish.

Born in France where he began his dramatic training, Boker has lived in Israel for the past 10 years.

"Mime is not very popular in Israel nor elsewhere in the world. People are not familiar with it and they forget that it is man's original language," he said.

The young Israeli compared mime to the Hebrew language. "Just as the Hebrew letters originally expressed an idea in their actual shapes, the mime uses his body to re-create an idea."

One of Boker's recent shows was called **The Book of Genesis**. His Israeli group enacted the creation in mime.

Mime allows me to ask questions, explained Boker. "The caricaturization of Cain and Abel's conflict for instance, was done to make people ask who Cain really was. I portrayed Cain in a different light and this encouraged people to rethink their standard image of him."

Boker said that a mime must take the essential features of any act, isolate them and present them to his audience. He also emphasized the need for muscular control.

"Although one needs technique in movement, the personality of the actor is more important to successful mime. A person does not require full control of his body to succeed as a mime as long as his heart and soul go into the act."

Boker's personal warmth and advanced training provides for excellent entertainment. His recent tour of North America took him to a world conference of mimes in Wisconsin where he lectured to drama students from the major centres of the world.

Changing Arab world alters its political thrust

By EHUD YAARI

JERUSALEM (JTA) –

Close to the first anniversary of the Yom Kippur War a new pattern of politics is gradually emerging in the Arab world. Past terminology, adequate for the two decades of the Nasserist epoch, is no longer relevant. New alliances, new terms of reference, even new slogans, are now coming to the fore. As usual, however, most Middle East observers have been slow in grasping the true scope of this change. The problems now are different, the balance of power among Arab League states has been transformed and, therefore, the whole political system has undergone a process of change. Some of the most outstanding aspects of this change bear examination.

The death of old slogans: Ten years ago the most powerful combination of slogans was the one adopted by the Syrian Baath Party -- "Unity, freedom, socialism." Nowadays "unity" among Arab nations is no longer an important driving force. It has even lost its position as a traditional ritualistic definition of target. Nobody has expressly buried the "unity" idea in politics, of course -- that would be too radical for any Arab statesman, but "unity" is clearly out of context today and many speechmakers forbear to pay even minimal lip service to it. The same goes for "socialism", a slogan being downgraded to mean only social equality, and "freedom" has lost its original connotation of anti-imperialist struggle.

Revolutionaries vis-a-vis reactionaries: This division of the Arab scene no longer reflects present alliances. "Reactionary" Saudi Arabia is Egypt's closest ally. The same applies to Kuwait with respect to Syria. The trademark "revolutionary" is still highly popular but it does not carry much relevance to actual political conduct. "Revolutionaries" like Anwar Sadat share identical solution and common aims with arch-reactionary King Faisal.

The new controversies: In place of the previous confrontations on the issues of nationalism, the sharpest points of conflict today are over what to do with the enormous amounts of money flowing to the oil-rich states. Where to invest? In which projects? What price to charge for the oil. Whether to opt for an economic-political bloc with a new Gaullist-like Europe or prefer cooperation with the Americans? And of course, how to tackle the Israelis -- through political settlement or by continued warfare?

New balance of power: Whereas Egypt enjoyed a leading position earlier, it now faces serious rivals. On the one hand its ally, Saudi Arabia, is becoming a financial superpower. On the other hand, Syria is developing a military power which may soon surpass that of Egypt. Furthermore, both Iraq and Algeria show signs of becoming within a few short years possible contenders for the hegemony. In other words, Egypt is apparently losing its central, vital role, although it will take some time before its new status will be clearly visible.

Relations with the West: The anti-western spirit of early Arab nationalism is clearly reversing. Hatred of the Americans, for example, is no longer regarded as an integral part of Arab national renaissance. The widespread desire to leap straight into a second industrial revolution made the West an indispensable partner. The main effort is still directed to military and political mobilization against Israel. But rapid economic development now acquires parallel importance. There is much more talk of factories, production and public services than at any time in the past decades.

Social struggle: Ever since 1949 the officer class was the leading force in local politics. Lately, however, one cannot ignore the appearance of another, more dynamic force in society, the civil service-man-

Cont'd on Page 21

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Writer disagrees with those who say Israelis were far too smug before war

By RUTH SELIGMAN

JERSUALEM -

As we approach the High Holidays, as we prepare again for the awesome days of repentance and soul-searching, our thoughts turn back to last year. Last year Rosh Hashanah meant buying honey that the year should be sweet and Yom Kippur which meant, we thought, fasting and withdrawal from mundane and daily preoccupations. Neither of those plans came to fruition.

Yet, this year -- scarred as we are by the past -- we still go ahead with the preparations for the holidays which bring us together and re-affirm our existence as a people with a common destiny. However, we are not the same nation we were last year.

There has been much talk in the media -- on the radio, television and in the press, both here and abroad -- that before the Yom Kippur War we were smug and self-complacent, that the Six Day War had left us too 'flushed with victory'. Maybe I hold a minority position, but I do not agree.

I recall the summer of 1967 vividly, for we had a delightful house-guest then, a young architectural student of 23 who stayed with us for three weeks and for whom we summarized, at length and in great detail, our feelings and attitudes then. The Six Day War, I told him, had not been my first war in Israel but I, like all others, was convinced, I added, that it was the last. We were all so naively confident that the keys to peace were now dangling in front of us, that negotiations would lead to treaties and normalization of relations.

We -- at least in our household and among our friends -- did not feel 'flushed with victory'. We held no celebrations, no parties, but we were optimistic about the future. War, we thought, was a thing of the past. In the future we were certain that conflicts would be settled amicably and civily. I do not equate optimism with arrogance or smugness.

The Yom Kippur War did not leave us with any such certainty. It left us aware that another military conflict may -- in some uncertain future -- again erupt upon us.

Initially, the Yom Kippur War left us dulled with shock: our losses were so heavy. There is not a neighborhood, not an apartment-house practically, untouched by tragedy. It took us months to shake off what was essentially an overwhelming national depression. "Shake" is a bad word. Let us say that it took all of a very long time to learn to live with the reality of the tragedy. These months now -- August through October -- as we re-bury our fallen, as we transfer their bodies from the temporary graves to cemeteries closer to home, we are again being tested, again having to prove that we can live with sorrow.

Yet, we are able to conquer our depression for -- as I have said before and it bears repeating -- we are a tough and resilient people. However, we are no longer as optimistic as we once were or, if we are, it is a cautious, restrained optimism. We have lost our naiveness and we are no longer certain that our neighbors are really ready to sit with us and discuss peace.

This sense of uncertainty does not deter us from continuing the pattern of living which is impressive only because it appears so ordinary. We reserve our seats at the synagogue, make plans for family meals and even shop for the new clothes which add to the sense of renewal which is part of the High Holiday season. We make all these preparations fully aware that we are facing a future filled with insecurities: we realize full well that we are very much part of the international scene and that our fate and destiny does not depend solely on our own power and determination.

We thus approach the New Year in a spirit which is both humble and realistic. We have learned much this past year, including the fact that preparation and vigilance must be the order of the day. Perhaps we have grown up, lost our illusions, become more mature. Perhaps this is for the good. Children cannot build a state.

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Uncertainty about tomorrow causes concern

If recession occurs, Arabs fear for jobs

Israel's Arabs — those who live inside the pre-1967 frontiers — number about 475,000. When Egypt and Syria struck at Israel last October one remarkable fact was the loyalty shown to Israel and demonstrated vividly by donations of blood and money for the war effort despite the inevitable clash of loyalties. Now, there are fears of an economic recession in the country, and many Arabs wonder whether their jobs will be the first to fold. Atallah Mansour reports.

By ATALLAH MANSOUR

LONDON (JCNFS) –

Israel's Arabs have no reason to complain today. It is the uncertainty about tomorrow which is their main problem. When I returned to Israel around this time last year, I was welcomed by an Israeli Arab society which lacked nothing except for a skilled labor force to build new houses.

The Arab population of Israel, as the Jewish, was enjoying rapid economic growth and relative tranquility on the borders. Most Israeli Arabs shared the view of those who believed that the status quo would be maintained for some years to come.

President Sadat had no more impressed them than he had impressed the world. His threats were regarded as more a subject for humor than anything else. The Yom Kippur War was as much a surprise to Israel's Arab citizens as it was to the Jewish ones; and so were its results.

At first, very few people in Nazareth or Haifa believed that the Egyptian Army had succeeded in occupying and holding the Bar Lev Line. That the Israel Defence Forces would retaliate and penetrate into Egypt was expected. Arab oil embargos and Moslem and African solidarity with the Arab side against Israel did not pass unnoticed. The open alliance of the U.S. and the Russians with the opposing sides conveyed its own clear picture.

Israeli Arabs were faced by two stark alternatives: to sympathize with Israel and the U.S., or with the Arabs, Moslems, the Soviets and Africa. There was a natural clash of dual loyalties, but most Israeli Arabs refused to go all the way with one side. Many members of this society donated blood and money to the Israel Defence Fund, and thousands were ready to replace Jewish workers and farmers who were called to serve in the Army. Most community leaders called upon their followers to support Israel and pray for peace and no anti-Israel acts were reported.

But when all Israeli citizens went to the polls at the end of December, some 50% of Israel's Arab voters offered their support to the 'New Communist List' (Rakah) -- a clear indication that many of them felt some gratitude to the Soviet Union for its support of the Arab side. (I do not claim that all Arab voters support Rakah out of anti-Israel motives, but that the sharp increase in support for this list can safely be taken as an indication of the mood.)

The ceasefire agreement, and the disengagement of forces with Egypt -- and especially the shift in Egypt's policy towards the U.S. encouraged some optimism in wide circles which believed that more positive steps were to be expected on all fronts. Very few believed that Egypt would withdraw from its pan-Arab policy (and not after the first effective Arab demonstration of solidarity) and so abandon the Palestinians, Jordan and Syria.

The murderous raids of Palestinian units in Kiryat Shemona, Maalot and Shamir, which clearly were blessed by the Syrians, Iraqis and especially by Libya's Colonel Qaddafi, initiated a new wave of tension in Jewish-Arab relations in Israel while bringing most Israeli Arabs to a better understanding of their Jewish compatriots' adamant reluctance to accept Habash and Arafat as partners in a political deal. Even the Communist weekly, Al-Ittihad (The Unity), Rakah's Arabic journal, condemned the slaughters. Another factor influencing Israeli Arabs to close ranks with their Jewish fellow citizens was provided by one particular incident. Nine Arab girls returning home from work on the eve of the attack on Maalot were ambushed by the murderers. Two were killed and the others injured. This demonstrated that the killers hit at any innocents, without differentiating between Arabs or Jews in Israel.

Many Arabs in mixed towns, like Haifa, joined the Civil Guard (Mishmar Ezrahi). The fact that some members of the Maalot and Nahariya units were former Israeli Arabs who had previously fled the country was seen as demonstrating that any rule may have some exceptions. (Some 300 Israeli Arabs have been jailed since 1967 for anti security violations.) With the disengagement of forces agreement on the Syrian front and the resumption of the routine low-key acts of Arab terror and Israeli retaliation, many Israelis have found it possible to return to a normal life and to look to their private affairs.

At this point they were hit by the new wave of escalating prices and increased taxation. But as long as there is full employment, Israeli Arabs know from previous experience that pay increases will compensate for high prices. However, in the last few weeks, there has been growing talk about troubles facing some factories and the possibility that some workers will be made redundant. In the first wave of recession, only workers coming from the occupied territories have been effected, but Israeli Arabs are worried. Their experience in the 1966 recession is not especially encouraging. Then they were first to be hit. Now they may be second to their neighbors, brothers, across "the green line" in the territories.

At the moment, Israeli Arabs have no objective reason to complain. But for as long as there is no peace, they will worry, and it is this absence of peace which is their essential basic concern.

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Israel proves to be ideal spot for an in-depth review of sex

By NECHEMIA MEYERS
Israel Correspondent

REHOVOT, Israel

While many Israeli schools have recently instituted sex education programs, students seem to be paying little attention to them. Or so it would appear from a report recently published by the Demographic Centre in the prime minister's office.

By the time they are in their last year of high school, the report indicates, 41% of the boys and 16% of the girls polled had had sexual intercourse. However -- despite lectures on the subject by doctors and teachers -- the overwhelming majority had not used any means of birth control. The reason was prosaic enough. In the words of many interviewees: "We didn't plan to have relations; it just happened."

As is to be expected, even in these days of women's lib, boys begin full-fledged sexual activities about one year before girls. Students at agricultural schools, which have residential facilities, lead the others in this sphere.

Some 95% of the 11th and 12th grade girls who had had sexual relations said they were "going steady" with the boy involved, but only 67% of younger girls with sexual experience gave "going steady" as the reason for their pattern of sexual behavior.

This survey was one of the many discussed at the recent Second International Symposium on Sex Education, held in Tel Aviv under the auspices of the Israel Association for Sex Education and the American Association of Sex Educators and Counsellors. One reason that Israel was chosen as the site for the meeting, say the organizers, is that its heterogeneous population -- with widely varying attitudes towards sex and sex education -- makes it an ideal place for an in-depth review of the subject.

The question of sex education is handled quite differently in general schools on the one hand, and religious schools -- which make up about 1/8 of the Israeli school system -- on the other. In general schools, sex is presented primarily in biological terms, though emphasis is put also on the moral responsibilities involved in sexual relations. By way of contrast, religious schools consider the subject as "training for modest behavior and family life."

Israel's education ministry apparently must provide sex education not only for students but also for computers, as a ministry computer almost caused a major strike by "making a teacher pregnant."

The computer came to the conclusion that the lady, who is married but childless, had become pregant, and "sent her" off for five months maternity leave (when employees receive their salaries from the National Insurance Institute rather than from their employers). The lady went on with her teaching, but despite repeated protests to the Ministry of Education, the computer remained convinced that she was busy having a baby and sent her cheques for a grand total of $0.00.

Only a threatened teachers strike finally forced the education ministry to give its computer a crash course in sex education, thus restoring the teacher in question to the payroll.

Changing Arab world

Cont'd from Page 18

agement class. Most Arab states underwent a peculiar type of mana- volution, and now "technocrats", managers, civilian government officials have reached dominant positions, taking a considerable slice of social authority from the officer cadre. The growth of the public sector and the emphasis on internal development contributes both dynamism and strength to this group. The officer corps is becoming a part only of this wider ruling class.

These changes and developments are, of course, very general. But they tend to indicate the kind of changes that must be considered in addition to the ongoing military and war preparedness developments. The latter, however, cannot be properly assessed without regard for the context within which they are developing. Israel must be aware of the scope of changes and their consequences in the year to come.

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Arts

A tour de force is how critic Jeniva Berger describes Donald Sinden's performance as Sir Harcourt Courtly (left) in the Royal Alexandra Theatre production of London Assurance. At right is Anthony Pedley as Cool. Play runs till Sept. 28.

Donald Sinden sparkles as aged London dandy

theatre

By JENIVA BERGER

Small wonder few people today have ever heard of Irish playwright Dion Boucicault. **London Assurance**, the comedy hit of London's West End four years ago, has seen few revivals (none here in my memory) and though it was the first of a great many successes for Boucicault in 1841, little else of interest has been left behind for today's audiences.

A better reason, however, for making an effort to see this touring production of The Royal Shakespeare Company which has settled down at the Royal Alexandra until Sept. 28, are the performances of Donald Sinden and Elizabeth Spriggs, both flanked by a superb cast who have, each in their own way, gleaned all the possible quirks from the mid 19th century Gloucestershire horsey set and the pretenders to London's shallow, social throne.

In a class quite by himself, Sinden, a devotee of the high tradition of British theatre, has taken on the role of the grandiose fop, Sir Harcourt Courtley and turned it into a tour de force. It is a performance, particularly if you're sitting very close, which totters on the brink of cartoonery, though it's this very precise full blown caricature eventually giving way to a measure of humility, which wins us over to Sinden's interpretation. As a bewigged, over-rouged, aged London dandy of leisure who is on the brink of taking a young wife for financial security, and puerile enjoyment, Sinden invests the role with delicious bits of trivia; his false teeth start to fall during flowery speeches, he assumes ridiculous poses which are too much for his stiff legs and middle-aged spread, he takes off his hat as it it were a Limoge bowl so as not to disturb his done-to-a-turn curls. He doesn't let a second go by on stage in which he's not taking advantage of acting in the most stylized sense or reacting in grand silence.

On the distaff side, Elizabeth Spriggs playing a freedom loving bouncy horsewoman who measures life forthrightly in equestrian terms, gives a lovely performance as Lady Gay Spanker, the country neighbor who tricks Sir Harcourt into turning over his intended, Grace Harkaway, to his handsome son, Charles, for matrimonial bliss.

There's the ample supply of mistaken identity and intrigue in this Victorian 'Restoration' comedy, certainly enough to forego any lengthy plot description, but I will mention that Boucicault's crisp and funny dialogue (enhanced by Ronald Eyre's adaptation) and his characters bear more than a slight resemblance to Congreve's **The Way of the World** and Wycherley's **The Country Wife**. Since he's credited with having written, translated, adapted, or cribbed more than 400 plays, it should come as no surprise that he knew how to entertain an audience even at another writer's expense.

The opening night performance took an overly long time to get off the ground and even Sinden, himself, couldn't get the ball rolling until the latter half of the first act. But after backstage noises and sluggish timing disappeared, director Euan Smith's tight control of the production was apparent and designer Alan Tagg's uninteresting cramped ante room had been replaced with the splendidly warm Harkaway country manor. As Lady Gay Spanker would have said, "the horse might have broke gait in the beginning, but it finished well."

Cool jazz, folk melodies merge

music

By RICK KARDONNE

The current influx of Soviet Jews into Israel has produced many priceless contributions to Israel's musical life; one of the most unexpected, but most popular, being a jazz ensemble entitled Platina.

Centred around an extremely gifted flautist named Roman Kunzman, Platina can be best described as being an original composite of 60's style "cool" jazz, Russian Jewish folk melodies and some more serious modern styles. They backed up B.B. King when he performed in Israel two years ago, and now support Chava Alberstein on a brand-new album which I recently heard over CHIN's **Shalom**.

It takes a highly proficient ensemble to back up Chava Alberstein, who is probably the most musically inventive singer anywhere in the world today, and, for the most part, Platina succeeds in doing this. The first two selections on this album are the two best: a new Naomi Shemer song which considerably differs from her minor-key folk pattern for which she is best known; this one being a fast Brel-type piece with a distinctive whole-tone-scale chorus line; and a third-stream-type conglomerate of dissonant cabaret-style singing interspersed with an atonal flute part. The other selections on the album include several extensions of Chava Alberstein's uniquely explorative torch-singing chanteuse style vis-a-vis Platina's riffs. Only one selection, an attempt to imitate American country-rock, falls flat.

When one realizes that until two years ago, Platina lived inside the extremely restrictive confines of the Soviet Union, it is truly remarkable how much Western jazz this group has picked up. Perhaps some of the more complex syncopations that are part and parcel of the best American jazz groups are currently missing from Platina's scope of knowledge. But, now that they are in Israel and exposed to much more different types of music, don't be surprised if soon they outdo Herbie Hancock at his own game.

What Chava Alberstein and Platina do, which is truly original, is to take the fluid Paris-rooted torch-cabaret style and then to enrich it with many influences not found in France: from Israeli folk elements to modern jazz to a touch of recent serious music (such as elements of Bartok, etc). The result is one of total freedom to create. Due to this imaginative eclecticism, Chava Alberstein's sound is much richer than the set-styles of Paris cabaret or American jazz-rock which serve merely as springboards. I believe that this is the new direction in which all contemporary music will eventually head if it is to avoid stagnation.

The atmosphere of fertile creativity suggested by Chava Alberstein and Platina on their newest album, for the most part, does not exist in North America (except for the jazz greats such as Herbie Mann or Miles Davis). Let's hope that they will soon perform on this side of the ocean. They undoubtedly would gain a wide popularity among the mainstream of Jewish young people.

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Mother and daughter act is delightful comedy hit

By MIRIAM HERMAN

TORONTO –

Just listening to Doris Fleishman and Rosalie Moscoe talk about their mother-daughter comedy act is every bit as good as having a seat front row centre.

The jokes roll, dialects flow, gestures whirl, as one funny story leads to another. Laughter bounces about the room with mother and daughter tossing the spotlight to each other as if on cue.

Mama and Rosalie! That's what they call their act, and what better way to describe it. After all, it's all there -- solicitous Jewish mother, devoted Jewish daughter, sharing a talent for "hamming" it up, combined with the joy of making people laugh.

Actually, Mama and Rosalie started out as a spur - of - the - moment thing. Rosalie had offered to do a one-hour Showtime program at Baycrest Centre last May. Up to that time she had been putting together skits for her National Council of Jewish Women drama group and strumming her ukelele for school audiences (she plays the violin and oboe seriously; the uke is for fun), but now, what to do with a whole hour on her own?

Mama came to the rescue with **Charleston Daze**, a nostalgia bit she had put on for the Creative Living Centre where she is full-time volunteer and part-time office secretary. Rosalie added the Charm School number recently done for the NCJW Mother's Day program. A few refinements here, a few touches there, plus a brand-new one-acter **Bubie Comes to Babysit** (doesn't that one ring a bell?), and the show was ready to go on.

The collaboration was a success! They were immediately booked by the Temple Sinai Seniors, opened and closed the NCJW Volunteer Recognition show, and have an up-coming date for Beth Emeth Bais Yehuda Sisterhood Oct. 23.

Their skits are exaggerated bits of life dreamed up on the phone late at night after Rosalie's children, Rhonda, 6, and Darren, 4, are safely tucked in bed, and both households are quiet. That's when the fun really starts.

"If we laugh till we cry, then we know it's going to be good," they said in unison.

In a day or so, when they can find the time, they get together for about an hour to put it all down on paper. They follow up with a tryout for the family, and then a rehearsal with pianist-accompanist Ada Lewis. Sometimes changes are made on stage but mother and daughter are so tuned in to each other the lines fall into place without a moment's hesitation.

Mama and Rosalie — that's what Doris Fleishman and Rosalie Moscow call their popular comedy act. For them, life with a Jewish flavor can provide endless joy.

The stage is nothing new for either of them.

Mrs. Fleishman, now a 63-year-old, silver-haired grandmother, is the product of a stage mother who pushed her (mostly unsuccessfully) into every audition for every kiddie show in Regina where Mrs. Fleishman lived as a child.

Despite the fact that young Doris "made it" as a professional violinist in her teens, travelling Western Canada with the Brodie Quintet, a musical group formed by her family, her mother never quite got over the disappointment of the daughter's rejection by the powers-that-be of those children's programs.

"So when I am on stage, I feel that I am doing this for my mother," Mrs. Fleishman said. "Particularly when I look into the audience and see that I'm making older people happy."

On the other hand, Rosalie, a veritable whirlwind of activity, is nursing an inner desire to be a writer. Married 10 years ago at the age of 18, she now plans to continue formal education in that field as a part-time mature student at York University.

"I hope that my writing will lead to more -- journalism, drama, poetry maybe" the dark-haired young matron said. "But I feel that I need more training."

In the meantime, she has been putting her talents to good use. In addition to the skits and songs, she is president-assistant editor-reporter for the **Four Winds Sentinal**, a community newspaper serving the condominium development near York University where she and her family live.

As for Mama and Rosalie -- it is, in reality, a family affair. Rosalie's husband, Raymond, a kibbitzer in his own right, is a perfect foil for their humor and provides encouragement every step of the way. The children, of course, always want to get in to the act. Mrs. Fleishman's son, Fred, drops by often to add a suggestion or two, and her older sister Sarah Oberman helps out backstage as wardrobe mistress. Husband Sam Fleishman stays close at hand too, in case of emergency such as when one of the stage props, a salami (what else?) was missing. All he had to do was run to the corner and purchase a stand-in.

The future is brimming with new ideas. How does a visit to the caterer sound? Or something in Yiddish perhaps, or maybe some Hebrew songs?

From their point of view, life with a Jewish flavor can provide endless joy, if you let it. One thing is certain -- Mama and Rosalie are in for a lot of fun and so is everyone else who happens to be within listening pleasure.

Technion physicists are believed on path towards solving world's energy problem

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

Technion physicists recently published a theory on nuclear fusion without the use of high temperatures, which may prove to be a solution to the world's energy problem, according to the scientists involved.

Published in the American Physical Society's prestigious journal, **Physical Review Letters**, in June, 1974, the theory has received wide exposure. Many physicists around the world are working in the area of nuclear fusion for the release of energy, but this theory is the beginning of a new avenue of discovery and suggests an alternative way to produce energy.

While other methods create nuclear fusion under conditions of temperatures equal to the temperatures of the sun -- 100 million degrees -- the Technion group theorizes that compressing fuel with specially designed lasers to 100,000 times its natural density, would obviate the need for high temperatures altogether.

The Technion method calls for frozen pellets of deuterium-tritium (two isotopes of hydrogen), each pellet a fraction of a millimeter in size. Very powerful lasers focused down by lenses, bombard the pellet from a number of different sides simultaneously to heat the pellet.

With heating comes evaporation of the material, and a subsequent recoiling from the outward movement. As material recoils, it compresses the remainder of the pellet. It takes high pressure to compress the pellet to the required densities.

This method operates in a similar way to how an A-bomb sets off an H-bomb. In this method, a small amount of energy releases the energy to be caught and used in a power station.

Israel physicists said if a small amount of reaction can be triggered at a lower temperature, a chain reaction of fusion is triggered. Once the reaction starts, a great deal of heat is produced. Using the heat of the reaction itself, as they think might be possible, has not yet been tested.

How this method would work in practise, and how its practicality would compare with other methods of energy production, remains to be investigated.

"We believe now that the high density our method calls for is much easier to achieve than has been thought," a spokesman for the team said. "We feel our method has a good chance."

Members of the team, which made their joint-proposal 18 months ago when the world energy crisis had not yet been widely publicized, are Arnon Darm, a specialist in high energy physics and elementary particles; Carla Abulaffio, a nuclear physicist; Jan Grunzweig-Genossar, an expert in solid-state physics; Asher Peres, specialist in relativity; Michael Revzen, solid-state physics, and Amiran Ron, specialist in plasma physics.

Research on controlled nuclear fusion for energy production is going on in many countries including the U.S. and the Soviet Union. Two methods are known to be under intensive study. One school of thought calls for the use of high density, but also requires heating the fuel to an extremely high temperature. The density used, however, is only 1/10 of that proposed by Technion scientists.

Scientists in the Technion group are seeking further funds for research through the aid of the Technion management. Because their method appears to be both revolutionary and promising, they hope to establish an institute for research of controlled thermonuclear energy at the Technion.

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Figuring out Anwar Sadat

Statements found ambiguous

JERUSALEM (JTA) – Israeli analysts are pondering recent statements by President Anwar Sadat of Egypt to find a key to Egyptian policies in the months ahead, particularly as they apply to Cairo's relations with the United States, the Soviet Union, the other Arab states and the crucial matter of war or peace in the Middle East. Sadat's remarks have been ambiguous, to say the least.

He told newspaper editors in Alexandria that he planned to resign the premiership which he assumed last year as Egypt prepared for its Yom Kippur attack on Israel. He had, in fact, made it clear that it had been a war measure and his plans to relinquish the office -- he mentioned no date -- could be construed as an acknowledgement that the conditions of last October no longer apply. But Sadat followed his announcement with a warning that the war with Israel was not over. "We must keep our eyes wide open and resist all kinds of pressure because the war has not ended yet," he said.

Sadat also bitterly accused the Soviet Union of failing to honor its post-Yom Kippur War arms commitments to Egypt. "Besides the airlift of arms that should have been supplied to us by the end of the year, according to contracts signed with the Soviet Union," he said, "We thank them (the Russians) for the airlift, but these deals have not been fulfilled, nor did they replace our losses in war planes during the war, while the Soviets and the entire world know that the United States made good all Israel's losses of war planes." Sadat told the editors.

Sadat's reproachful tone toward Moscow could be seen as a further sign of Egypt's improved relations with Washington. Sadat said that President Ford has written to him pledging to fulfill all promises made to Egypt by former President Nixon. But Sadat told Egyptian students in Alexandria only the other day that Egypt's improved relations with the U.S. were the fruits of Egyptian achievements in the Yom Kippur War rather than the designs of an American president or secretary of state. The Egyptian leader also said that his country would seek to maintain friendly relations with both superpowers but would avoid alignments with either of them.

Soviet technical help is still evident in Egypt, though not on the massive scale of previous years. Russian mine-sweepers have completed clearing mines in the Gulf of Suez, an operation that brought them into provocative contact with Israeli naval units off the Sinai coast. But except for a few incursions into Israel-controlled waters and the bizarre water hose "attack" on Israeli patrol boats, the Russians have avoided serious incidents. American intelligence sources reported this week that the Egyptians have Russian-made pontoon bridges capable of rapidly transporting heavy armed forces across the Suez Canal. The Egyptians were also reported to have armored and infantry units of considerable strength deployed on the west bank of the canal and to have constructed some 90 separate fortifications in their zone on the east bank.

On the other hand, Cairo reported Aug. 28 that 70,000 civilians have returned to the war ravaged town of Suez since Israeli forces evacuated it last winter. Israeli officials view these various reports and developments as pieces of a puzzle in which large gaps remain to be filled. For that reason they are carefully sifting Sadat's remarks for clues as to whether Egypt's intention is peace or war.

Lavy Becker is paid tribute at conclave on Caribbean

CURACAO (JCNS) – Valiant efforts are being made by the small Jewish communities of the Caribbean to survive despite great problems, but economic difficulties may prompt some Jews to leave the area.

This became clear at the first conference of Caribbean Jewish communities, which was held under the auspices of the World Jewish Congress in Curacao recently. The communities represented were those of Barbados, Surinam, the Dominican Republic, Curacao and the Virgin Islands.

Reports by delegates showed that there is no anti-Semitism in their home countries. However, when countries gain independence there is a desire for native-born local citizens to take over completely the running of affairs. This means that Jews lose their economic positions and decide to leave the area.

Rabbi Wolfe Kelman the executive vice-president of the Rabbinical Assembly of America, who was one of the main speakers at the conference, remarked afterwards that he was deeply moved by the efforts being made by the Caribbean communities to retain their Jewish identity. He paid a special tribute to Lavy M. Becker, a Canadian who has taken a close interest in them.

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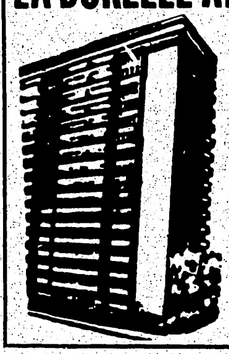
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Israeli tourism picture more attractive than ever

By CHARLES LAZARUS

SHARM EL SHEIKH – Ophira is the airport location for Sharm el Sheikh, that bitterly fought-over piece of wilderness at the tip of the Sinai, and the other day, Israel Transport Minister Gad Ya'acobi put it on the line. It would remain under Israeli control "for all time," which is a long time, indeed!

The point of his comment, simply put, was how to strengthen the Israeli presence as thoroughly and rapidly as possible through tourism and residential development, so that never again could Egypt threaten Israel's seagoing lifeline from Eilat at the southernmost tip of the Negev, through the Gulf of Eilat, and the Straights of Tiran out to the Red Sea.

While the point of holding on to "Sharm", as it is generally called, is to ensure the rights of Israeli shipping to the far corners of the world and particularly the Far East and South Africa, there is no question that in more identifiable terms, it provides an instantly-recognizable symbol for Israel's dynamic policy of broadening and strengthening its tourist industry -- even as the country and its people try courageously to live with the Yom Kippur War trauma, and Henry Kissinger keeps nudging all sides away from the brink of a new war.

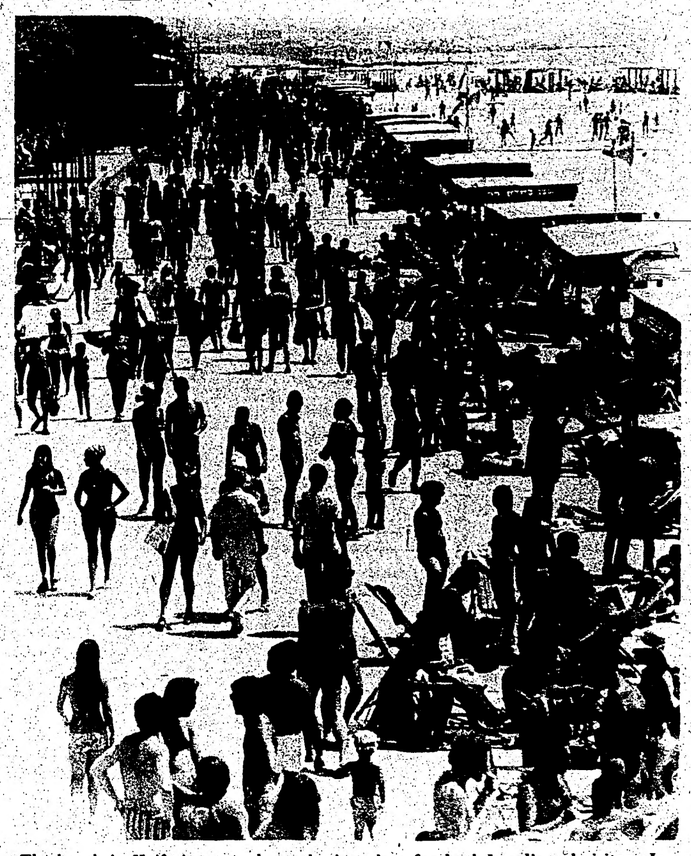
Politics and war brinkmanship aside, it is clear that here at Sharm, which I visited a few years ago when the talk of tourism had just begun percolating, there have developed some impressive facilities including a small hotel which will be enlarged in the months to come; a restaurant which serves meals of the kind you could get in any averagely-good dining spot in Tel Aviv, Jerusalem or Haifa. And scenery and a pioneering spirit among the Sinai mountains framing the azure Bay of Solomon, unlike anything in this area of the world.

Looking at the Israeli tourist picture -- past, present and future -- from the almost unreal world of Sharm el Sheikh, it seems almost reasonable to accept the vision of Dr. Theodore Herzl who, even in 1902, was something of a tourism promoter. In his Altneuland he spoke of ". . .the beauty of our beloved land . . . the natural God-given charm of Palestine (which) has warm, temperate and cool zones which lie not far apart from each other . . . The mild seacoast provides all the pleasures of the French and Italian Rivieras . . . the tourist traffic is very heavy just now on Haifa - Nazareth - Tiberias line (during the Easter season) . . ."

Herzl, we are reminded by tourism ministry spokesman Michael Gidron, was but following the Jewish concept and tradition of the hospitable reception of visitors, as noted for example in Genesis 18:1-8 where Abraham is described as welcoming three men who turned out to be archangels Michael, Gabriel and Raphael.

It is hardly likely when Canadian Pacific's dividend-conscious board of directors were studying the proposal for CP Hotels to put up a $30,000,000 super-deluxe hotel on the Mediterranean shoreline in Tel Aviv, that they looked to Abraham and Theodore Herzl for guidance.

Yet CP Hotels, whose president and chairman Donald Curtis is a regular visitor to Israel in connection with the Tel Aviv project, and its sister CP Air, which operates a tandem service with El Al between Montreal and Tel Aviv, have become perhaps the leading, non-Jewish, corporate presence in Israel.



The beach in Haifa is a popular gathering place for both Israelis and visitors. Israel's tourism picture is more attractive than ever. (Jacob El-Baz photo)

My choice of Sharm el Sheikh as the discussion point for dealing with the Israeli tourism picture, is to focus attention on the fact that travelers now have the unique opportunity of experiencing the "before" and "after" of the Yom Kippur War.

Just how long this state of things will last, is something even Tourism Minister Moshe Kol is reluctant to discuss; but in my own personal terms, a two-week period permitted me to see:

-The master planning to restore the Tel Aviv shoreline for a 13-mile stretch of the Mediterranean, and the spectacular restoration of a huge section of nearby old Jaffa, which is now one city with Tel Aviv;

-The West Bank where Jewish pilgrims can now visit the tombs of the forefathers, sharing the experience in uneasy, if officially peaceful coexistence, with Jordanian Moslems in Hebron, and with Moslems and Christians in Bethlehem;

-A variety of kibbutzim such as Ein Hashofet in the Jezreel Valley 45 minutes southeast of Haifa; Eilot, heavily subsidized by the Jewish National Fund and located on the outskirts of Eilat; and Ayelet Hashachar in Galilee, with its elaborate guest house and other tourist facilities;

-Biblical Jericho, also under Israeli administration since June, 1967, where operator of the Old Jericho rest house Fouad Odeh Jahshan (he wrote his name for me in English block letters) seems not at all bothered by the Israeli presence which encourages tourist business from Jerusalem.

-From Jericho there is the drive along the Jordan River and close by, the Israeli defence installations, and it all seems rather incredible that here, where Israel has already established a civilian presence with settlements and agricultural development, that Henry Kissinger is trying to sort it all out.

All the above, of course, is the tip of the iceberg of what is available to Israeli tourists these days, while the government itself presents itself in a rather puzzling dichotomy which takes a number of forms.

First there is the grim reality of preparing the country for any eventuality, with cabinet members from the prime minister down, making the front pages daily with warnings of a possible new clash (this, it is explained, is aimed at polishing domestic psychological preparedness) - while the tourist industry and El Al, in both the public and private sectors, keep urging everyone to "come, come . . . and have a good time."

Then there is the almost deliberate ignoring of the fact that the future of much of the Israeli-administered territory will be debated at Geneva. Until then, the tours from Jerusalem and Tel Aviv move unconcerned through the West Bank; and Arkia, the excellent domestic airlines, flies adventurous groups into the forbidding Sinai to the Santa Caterina Monastery, Sharm and Eilat.

Finally, there is still Moshe Dayan's "open door" policy with Jordanians flowing into the country across the Jordan River bridges into the West Bank, aimed at establishing a climate for a peaceful modus vivendi between Jews and Arabs.

"So far," an Israeli government man told me, "this risk has paid off, as you yourself witnessed in traveling through Jericho and the West Bank."

"Paid off," is the right way of putting it, and according to a government spokesman "tourist arrivals in the administered territories" rose from 93,161 in 1971, to 152,457 in 1972, and it did not drop below 111,942 last year, when the Yom Kippur fighting understandably froze tourist traffic.

It's a confusing picture, to be sure, but a reasonably safe one; and if Henry Kissinger and the Israeli and Arab political leaders can find some way of reaching a rapprochement on the basis of realities, then the picture might well turn from confusion to well-ordered prosperity for all.

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National psyche of Israel needs examination

Israel is a case for a psychiatrist, according to the writer, Maurice Carr. The psychic wounds caused by the Yom Kippur War will take much time to heal. Contempt for the Arabs, self deception and a superfluity of confidence all had their part to play in sowing the seeds for last October's initial debacle.

LONDON (JCNS) -

We shall not be able to appraise the final outcome of the Yom Kippur War before some kind of peace settlement is reached or yet another round of fighting breaks out between Israel and her Arab neighbors. Meanwhile, for all the shocks it has suffered, Israel has not altogether shaken off its pre-Yom Kippur 1973 complacency.

Is there a psychiatrist in the house? There isn't, and more's the pity! The Agranat Committee, appointed by the Israel government to investigate the mehdalim, the sins of omission that led to tragedy on Yom Kippur, had its terms of reference confined to military, political and legal matters. To get to the bottom of what went wrong and to put things right, the national psyche needs to be examined.

The Israeli sees himself as a creature apart from and superior to the Diaspora Jew -- a metamorphosis, a sort of butterfly sprung from the caterpillar. True enough, in the past the ghetto Jew was all too often made to crawl, and not long ago journey's end was the gas chamber. The Israeli flies --literally so, his sons are among the world's best pilots -- and after his triumph in the 1967 Six Day War he gained the conviction that, he had broken with the bad old Jewish tradition of being Holocaust-prone.

Hence the insouciance of Israel's leaders who failed to take the elementary precaution of mobilizing the Defence Forces when the Egyptians and Syrians were known to be massed in full strength on the borders. The psychosis of overweening confidence even affected the then Prime Minister, Mrs. Golda Meir, an unashamed daughter of the ghetto. Ever and again she warned that the survival of the Jewish state cannot, must not, be taken for granted. But reassured by all her ministers and generals that there was no cause for worry, she mistakenly repressed her fears.

This said, life would be unlivable in an Israel that was not contemptuous of the dangers looming far and near. A man like Moshe Dayan was idolized because he so well exemplified the spirit of the people. He has the lion-hearted courage, the verve, and the strange blend of acquisitiveness and generosity which made it possible for Israel's pioneers to reconvert the wilderness into a land of milk and honey, to build up from scratch a Jewish state with rich farms, thriving villages, bustling cities, an advanced technological infrastructure.

The Israeli genius for pragmatic deflation of ideological drama was nicely illustrated by Dayan's policy of de facto federal co-existence with the Arabs of the West Bank and the Gaza Strip, and by his throwing open the Jordan bridges for Arabs to come and go freely by the hundreds of thousands. Even the black patch worn by Dayan over the eye he lost in battle, was cherished as a symbol of the new Jewish Nelson disregarding signals of peril. On Yom Kippur's eve, he and his like indulged in wilful blindness once too often.

Much has been written about the Yom Kippur War, but its two most crucial happenings are still under the wraps of official secrecy. The precise story has not yet been told of how the threats of Russian intervention in the fighting arose and were thwarted by American counter-threats. Nor have we been informed of the exact considerations which moved the United States to send in a massive airlift to replenish the arsenal which Israel exhausted in the first desperate days of combat. This writer lays no special claim to inside knowledge. But he is old enough to remember how, when the fires of Auschwitz were burning, President Franklin D. Roosevelt refused to lift a finger to try and extinguish them. And he is mean enough to suspect that the milk of human kindness was laced with something altogether more potent when President Richard M. Nixon ordered the rush delivery of arms that saved Israel.

It stands to reason that if ever Israel runs out of conventional weapons, it will stop at nothing to avert a massacre of its three million Jews on top of the six million European Jews so recently murdered by the Germans. In the last resort, Israel presumably could and would launch what might be termed Operation Samson, to bring the enemy down with itself in the ruins. And such a collapse might jeopardise world civilization.

Today, Israel is expected to rejoice at the blaze of love between Cairo and Washington. There will indeed be reason for exultation, if this is a prelude to peace between the land of the Pharaohs and Zion. But what if the wily Sadat, beside whom the image of Nasser pales into a bungling windbag, is up to his tricks again? If he can get the U.S. to pressure Israel into unilateral concessions, that will be fine. If he can not all at once but gradually, weaken American support for Israel, that will be masterly. And any time he chooses to fling himself again into Soviet arms, the Kremlin will certainly welcome back the prodigal son.

Israel has precious little room for manoeuvre. In the preventible but unprevented Yom Kippur disaster, aggravated by the Arab oil embargo, the terrible loneliness of the Jewish state was demonstrated. It can truthfully be argued that plenty of other countries are able to cling to their sovereignty thanks only to American protection. The whole of Western Europe would certainly be gobbled up by the Red Army were it not for the healthy respect which Moscow has for American nuclear power.

But Israel's reliance on the United States for arms and economic aid is so direct, so stark, as to be pathetic. On the other hand, Jerusalem does enjoy a very special relationship with Washington. America is by no means the perfect democracy, but if the evils of racial discrimination plus the peccadilloes of Watergate are compared with the mass-enslavement and mass-slaughter record of the Soviet regime, then the blessings of American democracy emerge in all their beauty. In the American democracy, sympathy for human rights counts as much as, if not more than, the Jewish vote, the Jewish lobby.

Given a suitable compromise on the Jackson Amendment, the Soviet Union will cease to harry its Jews, will no longer obstruct Jewish emigration to Israel, and in return will receive the vast benefits of "most favored nation" status in commerce with America.

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MR. and MRS. DAVID HILDEBRAND
619 AVENUE ROAD – TORONTO

HARRY & GERTE MARKOWITZ
55 Sultana
Wish their children, grandchild,
Machatonim, relatives and friends
a healthy, happy and peaceful
New Year.

SILVERMAN'S BAKERY
2839 Bathurst Street 787–6791
Wish all their customers and friends
a happy, healthy
New Year.

Extends to all their customers
and friends
best wishes
for a happy and healthy
New Year.

PAUL RESNICK
of
PAUL'S MEAT MARKET
3854 Bathurst St., Downsview
Wishes customers and friends
a healthy and prosperous
New Year.

A happy New Year to
the Jewish community from
APOLLO DISCOUNT STORES
469 YONGE STREET
5317 YONGE STREET
97 EGLINTON AVENUE EAST

SAMUEL CITRON AND FAMILY
JUST CAME BACK FROM ISRAEL WHERE THEY ATTENDED HIS GRANDSON'S BAR–MITZVAH, THE SON OF *NORMAN* AND *LEAH CITRON.*

WE ALSO VISITED KFAR ZVI SITRIN TRADE SCHOOL OF 500 ORPHAN BOYS NEAR HAIFA OF WHICH I AM THE CHAIRMAN, WISHES HIS FAMILY AND DONORS *A HAPPY, HEALTHY NEW YEAR.*

L'SHANA TOVA
MR. & MRS. SAMUEL PAPOFF
AND DAUGHTER SHERRY
Wish
our relatives and friends
a most happy and healthy
New Year.

P. M. A. REAL ESTATE
1920 AVENUE ROAD
789–3234
WISHES
THE JEWISH COMMUNITY
A HAPPY, HEALTHY
NEW YEAR.

S & K **M. KAUFMAN – Z. STERNBERG**
Home Tile & Plumbing Supply Co.
272–276 OTTAWA ST. N. 544-2331
wishes the Jewish Community of Hamilton
a happy and healthy New Year

MR. & MRS. B. REDLICK
191 Maxwell Street, Downsview
Wish their family and friends
a happy and peaceful
New Year.

Compliments of
FOREST HILL MEAT MARKET
519 Eglinton Avenue West
488–5754
On the Occasion of the New Year

Best Wishes For
A Happy New Year
To The Jewish Community
From
BILTRITE INDUSTRIES
21 Princess Street
Toronto

MR. and MRS. ALEX MEISTER
AND FAMILY
Wish all their relatives and friends
health and happiness
in this coming year
5735
"May We Have Peace In Israel"

Happy New Year
WALL BROS.
PARAGON–ROXY
SHOES
Men's & Young Men's Boots and Shoes
at most reasonable prices.
NOW LOCATED AT
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PHONE 481–2740 NO PARKING PROBLEMS HERE!

IRVING and ANNE BORENSTEIN
and their Family
of 130 Acton Avenue
Wish all their relatives and friends
a happy, healthy and prosperous
New Year.
May we all see peace in Israel
this coming year.

The Officers and Employees of
THE SMITH TRANSPORT CO.
LIMITED
150 Commissioners St. Toronto
461–9011
Extends
Cordial Good Wishes
to the Jewish Community
on the Occasion
of New Year.

Wishing our customers and friends
a happy, healthy New Year.
North Bathurst
CYCLE & HARDWARE
3683 BATHURST ST. TORONTO 19, ONT.
TEL: 781-6333

Sincere Wishes
from
Arch aid shoes ltd.
to all our
Jewish friends & customers
for a
Happy,
Healthy,
Peaceful and
Prosperous New Year
77 Bloor St. West at Bay
(in lobby)
923-2919

A healthy, prosperous New Year
to our customers and friends
PARISIENNE GALLERY
Fine and tasteful picture framing
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Best Wishes For A Happy, Healthy
New Year.
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Mr. Ellie Rotenberg
Representative
Addison on Bay Limited
Phone: 964–3211
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NEW YEAR
GREETINGS
TO
CUSTOMERS
AND FRIENDS
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Your downtown home of sales and
service for Pontiac, Buick, Cadillac
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WE WISH OUR RELATIVES
AND FRIENDS
A HAPPY NEW YEAR
MR. and MRS. JOSEPH FIALKOV
and CHILDREN
7 Hearthstone Cres. – Willowdale

לשנה
טובה
תכתבו
Rosh Hashanah Greetings
from
CANADIAN ASSOCIATION FOR
LABOUR ISRAEL
HISTADRUT CAMPAIGN
Bernard M. Bloomfield – National President
Bernard Morris – National Executive Director

Sincere Best Wishes
For a Healthy and Peaceful
New Year 5735
To The State of Israel
on its 26th Anniversary and to all our members, their families, friends and the Jewish Community.
שנה טובה ומבורכת
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L.Z.A. YOUNG ADULTS CENTRE
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Harry Weinstock, Chairman
Henry Cohen-Sittayoun, Executive Director
Ami (Emmanuel) Maishlish, Director, Youth & Young Adults

Sincere wishes for a healthy,
happy and prosperous year.
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Paying guests taken in exclusive residential section, north Tel Aviv. Close to all amenities including university. Reasonable. Write to M.E. Gersonde, Simtat Savion, #5, Neve Rasco Ramat Hasharon, Tel Aviv, Israel. 13

ANNOUNCEMENTS

Best Wishes on your 25th wedding anniversary to Mr. Louis Friedberg and wife Gerda from her mother. 13

Ostrovtzer Landsleit and vicinity -- The annual memorial service, in honor of the martyred Jewish Community of Ostrovtze and Vicinity 1942 - 1974, will be held on Sunday, September 15, 1974, at 11:00 a.m. at the Ostrovtzer Cemetery, Royal York Road. Rabbi Moses Burak will conduct the services. Cars will leave from 14 Viewmount at 10:15 a.m. Ostrovtzer Memorial Committee.
The Ostrovtzer Society wishes all members and their families, all Jews, and the State of Israel a healthy New Year and peace. J. Snider, president; A. Nyman, vice-president; S. Zweigman, secretary. 13

Club 6-5000
Your Sunday Nightclub
Famous Dance Band Music, for over 30's. Refreshments, door prize, couples $3.50 (singles $2.50). In hall in Eglinton Park.
180 Eglinton Ave. West
Sundays, program starts at 8 p.m. R

ANTIQUES AND ART

Three showrooms of antiques, good used furniture, pianos, china, books and unusual items. A-1 Furniture Sales, Elgin Mills East, (off Newkirk Rd.) Richmond Hill. 884-0158. R

APARTMENT FOR RENT

Furnished basement apartment newly decorated, ideal for 1 or 2 Shomer Shabbos female students or working girls, Lawrence & Bathurst St. area, centrally air conditioned. Call 782-2200. 13

Furnished 2 bedroom apartment for sublet in Miami Beach. 782-3086. 13

Florida, Century Village, Deerfield Beach - Unfurnished, 2 bedrooms, 2 baths, luxury apartment, 767-5421, 10 - 5. 20

Furnished one bedroom basement apartment, fully panelled and broadloomed. Bathurst - Finch area. $135. monthly. 635-7413. 20

Apartment completely furnished, private entrance, parking, dishes and linens. Suitable for 1 or 2 students (near York University). 636-7205 after 5:30 p.m. 13

Miami, Eastern Shores - 2 bedroom, 2 bath, ground floor, furnished, rent 6 months. 783-5672 after 5. 13

Luxurious basement apartment with daylight large windows, broadloom and drapes, 1 bedroom, living room, kitchen with dinette area, ample closets, private entrance, garage included. Call 781-4106 after 6 p.m. 20

Forest Hill apartments, 4854 Bathurst, at Finch, spacious 2 bedroom apts., $190. Close to schools, synagogues, shopping. 633-9015, 763-6617. R

APARTMENT WANTED

Wanted: Preferably one bedroom furnished apartment in Hallandale, or Hollywood, Florida, from February 15, 1975 until April 15, 1975. Not ocean front. Reliable, mature couple. Please forward all information, rental, etc., to Box 4166, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 27

ARTICLES FOR SALE

9' X 12' gold area rug, very good condition. Call after 6 p.m., 633-9925. 13

Fur coat - petite size 12, black Persian baby lamb and white leather. Price $650. Call 489-3228, 9:30 - 5:30. 13

Grey Persian lamb coat, mink collar, first quality, call after 6 p.m., 481-9920. 13

ARTICLES FOR SALE

Succah - 8' X 10', 3 sides wood. After 5 p.m., 633-6048 or 635-5659. 20

Continental Beds $29.95 and up, all sizes up to king size, Oakland Bedding, 338 Oakwood Ave., Toronto, 651-6685. We always give instant delivery. R

CONDOMINIUMS FOR SALE

Open house, on Saturday and Sunday from 2 - 5, 2 bedroom, luxury condominium, 130 Neptune Dr. Apt. #1404, 781-5448. 13

Bathurst/Finch, Willowdale - private, condominium $37,900, 2-bedrooms, swimming pool, washer and dryer included, 9 1/2% mtge. Write Box 4164, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 13

Nicely and completely furnished, 130 Neptune Dr. #1403. $54,900. Call 787-8034. 13

Bathurst - Finch, Forest Hill condominium. Unique, mezzanine, luxury, high ceiling townhouse. 3 bedroom, 2 full baths, powder room, living room, dining room, large kitchen, laundry room, fully air conditioned, 3 large balconies. Must be seen to be appreciated. 636-0723. 13

Bathurst-Sheppard area. Brand new, 2 bedrooms and den, luxury condominium. Air conditioning, sauna, steam and pool. $55,900. 636-1298.

Florida, West Palm Beach - new luxury furnished 2 bedroom, 2 bath, 1 storey garden villa, A-1 location, prestige area, 1974-75 season, Nov. 1-Mar. 31, $800 mthly. 416-449-4161. 13

Luxury condominium for rent, Palm Beach Gardens. Exclusive complex on PGA golf course. Convertable apt., 2 baths, newly furnished. Pool, tennis, recreational areas. Available now. 223-0702. 13

The Hemisphers - Hallandale Florida, on the ocean, 1 bedroom, 1 1/2 bath, beautifully furnished 783-9231. 13

Bathurst - Sheppard, luxury condominium, 2 bedrooms plus den, air conditioned, sauna, gym, indoor pool, roof garden, 2 car parking. Call 636-8026 or 223-7128. 13

Bathurst-Sheppard, luxurious 3 bedroom condominium, air conditioning, sauna, gym, indoor pool, roof garden, 2 car parking. $65,000. 493-1048. 20

EMPLOYMENT WANTED

Experienced housekeeper with 2 university-student sons requires live-in position. Joyce - 783-6067. 13

Female with experience in nursing and dietician aid for older people, speaks English, Yiddish, Polish and German, live-out, call 743-4269. 13

HELP WANTED

Notice to Advertisers - The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code, **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. R

Group Worker - young, imaginative person with leadership ability to assist with membership growth for women's organization. Part-time, salary based on experience and qualifications. Call 781-5601 or 633-6538. 13

Housekeeper - we are looking for that special person who can take charge and be responsible for a household of 4 school age children and 2 hard working parents. Call Mrs. Young at 363-8561 or 444-8884 13

Woman - as domestic housekeeper. Salary, live in or out. Bathurst & Wilson area. Call 633-7481. 13

HELP WANTED

Wanted - an experienced sales manager for men's wear store, good salary, call 633-2436. 13

Lady wanted for part time baby sitting. Phone 488-9468. 13

Housekeeper - to live in with 2 senior citizens, must have references and be willing to travel. 536-6585. 13

Mature woman wanted for babysitting 9 - 5 one child. Call 630-2833. 13

Person to work on scale in scrap yard. Write to Box 4161, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 13

Housekeeper wanted, to live in for 1 adult, must be a responsible mature person. References. 781-3645. 13

Reliable man wanted part-time in variety store for sales only. Suitable for retired gentleman. For details phone 293-0009. 13

Motherless home in Hamilton needs homemaker. Two good kids 17 & 11, cleaning woman kept. Salary $300 - $400 per month. Call collect (416) 528-8361. 4

Semi-retired gentleman, drives car, goes to Florida for winter, is looking for lady to cook dinners. Call Mr. J. Pomer 869-1051 before 3 p.m. 782-8097 after 3 p.m. 13

A companion housekeeper for refined elderly couple to live in 484-1615. 20

Retired person to handle sales records on part-time basis, Yonge - St. Clair area. Please call 964-8323 and leave name and telephone number. 13

HOUSES FOR SALE

Bayview -- York Mills, 3/4 acre, $275,000 -- 5 bedrooms, 3-4 pc. baths in this 4,000 square foot contemporary "Frank Lloyd Wright" Style home. The rooms are spacious. 12 rooms in all. Interiof of B.C. fir & mahogany. The lot is superb -- ample room for pool & tennis -- backs on to small bush land & a Metro park. It is in an exclusive area of fine homes. Vendor to finance. We invite your inspection. 445-1600, M.W. Park Limited, Realtor. R

Bathurst - Eglinton, detached, 2 storey home, 3 bedrooms, 2 bathrooms, family room, move-in condition, excellent financing, $73,500 -- 782-6997, 783-1060. R

Private - Bathurst/Lawrence, 5 room bungalow, finished basement apt., central air conditioning, broadloom, drapes, appliances, 10% mtge. 781-5448. 13

Vendor moving out of country - must be sold! Bayview - Romfield Circuit, large backsplit, 8 rooms, double garage, 1st class condition, lots of extras $25,000 down - will handle. For more information call Bernard Berlescu 654-4120, George Hall Ltd., Realtor. 13

Bathurst/Steeles, private $10,000 down, exceptional split level, semi, 4 bedrooms, large kitchen, built-in appliances, central air, broadloom, walk-out, unusual rec. room, near synagogues and plaza. 221-2594 or 225-1097. 20

Bayview - North York, 4 superbly finished air conditioned levels. Fabulously designed 30' family room with walkout to heated kidney shaped pool and total privacy. Completely broadloomed, draped and decorated with exceptional taste, kitchen with built in fridge, stove, oven and dishwasher, main floor laundry room with walkout. Large finished activity room and extra bedroom on lower level. This home, designed for entertaining has many other extras. A must to be seen. $129,900. Call Angela Mealia 487-7101, Young & Biggin Ltd., Realtor. 13

Bathurst/Eglinton, private sale, 2 storey, 3 bedrooms. $70,900. Vendor holds mtge. Days, 782-6997, evenings 783-1060. 20

Bathurst/Yorkdowns, 8 room detached, 2 baths, finished rec., double garage, 55 x 150 lot. 494-4474. 13

Bathurst & Sheppard - 8 rooms detached doctor's home, completely broadloomed den with walk-out to patio, 3 bathrooms, finished basement, rec. room, bar, double garage, size of lot 54'6" x 112'. Vendor will hold 1st mtge. at 10 1/2%. For more details call Ron Chambers, Polzier Ltd., Realtor. 745-3500. 13

HOUSES FOR SALE

York Mills Estates, lge. 10% mtg. This well-planned 2 storey brick home has 4 bedrooms, 2 1/2 baths, a den, L-shaped living-dining room, family room with fireplace and wet bar, kitchen with breakfast area, 2 car garage. Call 447-7159 or 487-3152 now to see this excellent home priced at $135,000. 13

Forest Hill quality renovations just completed on lovely old 4 bedroom home - beautiful colors, broadloom everywhere, extensive wallpapering, new roof, plumbing, wiring and furnace. 3 fireplaces, 3 elegant bathrooms, 21 ft. master bedroom. Beautiful panelling in the generous sized dining room and halls. Vendor will hold 10 3/4% open mtg. on selling price of $87,500. Private sale. Call 962-1275 or 482-4957. Immediate possession. 13

Bathurst/Eglinton bungalow, 2 bedrooms, garage and drive, newly decorated, finished basement, low mtg. interest, low down. Slavko Rukavina, 482-4777. Mt. Dennis Real Estate Limited, Realtor. 13

Windfield Estates, large executive, 5 bedrooms, Tudor, 2 storeys, family room on main floor with open fireplace, best terms and conditions. F. Landry - F. Landry Real Estate Limited. 486-0022. 13

Bathurst/Lawrence $79,500. Immaculate, 3 bedroom home in perfect condition. Features include breakfast nook in kitchen, finished rec. room, private drive, attached garage and picturesque garden. Mr. Mitchell, 486-9466. Jeffrey Joseph Real Estate Limited. 13

All offers considered. 3 bedroom, solid, brick bungalow with attached garage. Very private, landscaped, treed lot. Quiet street in North York. Owners moving to B.C. Call 782-9391. 13

Bayview-Cummer, executive beamed ceilings, rec. room, bar, den or 4th bedroom, master ensuite, sauna, central air, fruit trees, perfect for entertaining. $135,000 - Bert Danson 752-6070 - Young & Biggin Limited, Realtor. 13

Bathurst Manor $20,000 down, solid brick bungalow, large living and dining room, modern kitchen, bath ensuite, finished basement apt. plus huge rec. room. Mr. Morgenstern, Michael Rosen Real Estate Ltd., Realtor. 13

Bathurst - Lawrence 2 bedroom bungalow 50 x 143. 787-6615. 13

Cummer - Leslie owners must sell. Distress sale. Reduced over $12,500. Magnificent 3 bedroom plus den or 4th bedroom townhouse. Unequaled luxury in this opulent 1,600 sq. ft. house, central air conditioned & humidifier. Beautiful wall covering. Printed and plain sheers in every room, fine black leather custom appliances. Garborator in 20 ft. kitchen sunken living room. 19 ft. master bedroom. Built in cupboards in "baby" or "sewing" room. Cork panelled den. Plush broadloom throughout, custom bathroom fixtures. 1 1/2 baths. Located on quiet crescent near shopping, schools, TTC. No Saturday calls please. $56,900. 429-9069. 13

Bathurst Manor - 4 bedroom bungalow, private drive, attached garage, beautiful basement apt., walking distance to TTC, schools, shopping, synagogue. Just listed. Please call Ilse Moser 481-3443 or 241-7820. Canada Permanent Trust Real Estate Realtor. 13

Bathurst/Steeles, 3 bedrooms cond. apt., close to all conveniences, excellent financing. Call Simon Schreiber, 482-4777 or 781-3003. Mt. Dennis Real Estate.

Bathurst/Steeles, 4 bedrooms split level, beautifully finished home, low down payment. Call Simon Schreiber 482-4777 or 781-3003. Mt. Dennis Real Estate. 13

Century Village, West Palm Beach, Florida, 1 bedroom, 1 1/2 baths, furnished, equipped, air conditioned, choice location. Annually $265 per month, or season at $510 monthly. (416) 499-1737. R-N

HOUSES FOR SALE

TAL - RAM REAL ESTATE LTD

Lower Village, stately, elegance denotes this artistically designed, superior residence, 2 storey oak panelled gem. In a beautiful setting on exclusive street. Modernized kitchen, 5 bathrooms, 5 bedrooms. Unique main floor library plus greenhouse combination, separate sunken family room and powder room, excellent financing, unusual circumstances force sale, new exclusive with Mrs. Katz, 789-4325 or 787-6454.

Leslie - Steeles, $82,500 just listed sparkling centrally air conditioned, 3 bedroom brick bungalow, panelled family room, double garage, 9% large 1st mtge., vendor must sell. Call Mr. Alspector 789-4325.

Bathurst - Shelborne 1st ad. Delightful centrally air conditioned 5 room bungalow in this sought after area. Beautifully finished basement, very realistically priced. Call Mr. Tsur, 789-4325 or 789-2979.

Bathurst-Wilson, an absolutely outstanding family home, 4 bedrooms, centreally air conditioned, large kitchen and breakfast room, all appliances and many expensive extras, finished basement, could be used as separate apt. Mr. Tsur 789-4325.

HERSH

Bathurst & Sheppard, 2 storey beauty - $76,900. Three large bedrooms, party size living and dining room with fireplace, knotty pine income basement, large garden. Vendor take back 1st mtge. Evelyn Pollock, 633-7777.

Bathurst - Wilson, 1 mtg. for balance. $10,000 down, 6 room detached home carries for $390 mthly. interest and principal, 3 bedrooms, living and dining room, modern kitchen, private drive. Phil Pinkus 633-7777.

Cactus - Drewry, must sell! 6 room over size bungalow, double garage, finished rec. room with fireplace. Lots of extras. Come and see it and try an offer. Miriam Benyovits, 633-7777. Rose Hersh Ltd., Realtor.

PERSONAL

Love does not consist of gazing at each other but in looking in the same direction. Find life companion who shares your hopes and suits your personality through expert contact service. In Toronto call Mrs. Fren 532-4207. In Montreal Mrs. Nadin 282-0058. Since 1962 seeking happiness for you. 27

Canadian Jewish widow, educated, attractive, friendly, 59 years of age, 5 ft. would like to meet responsible gentleman. - Object matrimony. Send resume to Box 4168, CJN 22 Balliol St. #15, Toronto M4S 1C1. 13

Jewish businessman, independent, would like to meet attractive, friendly lade 50 - 55 years. Box 4165, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 13

English girl 21 seeks position as companion, nanny, dental nurse, etc. Write Marilyn Lancer, 14 Armsby House, Stepney Way 3BQ, London, England. 13

Attractive divorced businesswoman would like to meet nice gentleman 59-62 in Montreal. Write Box 4167, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 13

Would like to go to Florida - all winter or part - will do cooking and light housekeeping for female or male, call in mornings 223-3337, lady in her 60s. 13

A nice widow, 58, would like to meet gentleman. Object - matrimony. 787-5926. **Jewish Shadchanim** from Toronto please call. 13

Religion Love or Hate, a new book by Rabbi David Kirshenbaum of London, Ont. "Unique, provocative, single-minded in content." A challenge to the Christian faith, clergy, faith. Available at the Negev Book Store, Toronto or by the author, Rabbi David Kirshenbaum, 23 Maitland St., London, Ont. N6B 2W8. 20

Attention eligible charming young man who met attractive desirable girl at the last university graduate club singles' dance would like to meet her again at the gala singles dance on Wed., night Oct. 9, 1974 at the Prince Hotel. Intentions - a dance, a drink, and who knows what else??? 4

PERSONAL

Sociologist, 34, intellectual but warm would like to meet intelligent, attractive younger woman. Reply to Box 4159, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 13

Gentleman wishes to meet refined woman, age 55-60. Object -- matrimony. Reply to Box 4163, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 13

Lady 57 European origin, professional (pharmacist) attractive, financially well off, wishes to meet a nice cultured gentleman. Object matrimony. Write to Box 4160, CJN, 22 Balliol St. #15, Toronto M4S 1C1. 13

ROOM & BOARD AVAILABLE

In a shomer shabbos home - your own room in an apt. Call 633-2600. 13

ROOM & BOARD WANTED

Member of the Israeli national swim team (18 yrs.) invited to swim with U of T looking for room & board, can babysit and/or give Hebrew lessons - 961-4662. 13

ROOM FOR RENT

North Miami Beach, Eastern Shores, waterfront, luxury 2 bedroom, 2 bath, new furniture, linens, dishes, TV, pool, sauna, central air, parking. - Weekly or monthly. Also one room available. Write for reservations. R. Konigsberg, 3582 N.E. 171 St. #207, North Miami Beach, 33160 Florida, USA. N1

Avenue Rd. & Eglinton - furnished room for gentleman. Reasonable rent. 485-7983. 13

Room for 1 or 2 students - light kitchen facilities. Call 531-7395 between 7:30 - 9:30 p.m. 13

Private house, furnished room with separate bathroom near Seneca College. Days 483-7614, -- eves. 494-2162. 13

Beautiful furnished room in new home, Bathurst - Lawrence - Wilson, 782-9282. 13

North Miami Beach - eastern shores, luxury room, ensuite bath, pool, air, sauna, weekly or monthly. Write R. Konigsberg, 3582 North East 171 St., Apt. #207, N.M.B., 33160, Fla. U.S. or phone 1 - 305 - 944-0434. R

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Guitar tuition, folk, classic, private lessons arranged in studio or your home. Creative artist. Experienced with children and adults. Reasonable. Call 486-6515, Bernard Aaron. 4

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Expert painter, interior. Free estimates. E. Montanari 249-9788. 27

Corsets, brassieres, and bathing suits individually designed, custom made and alterations. European experience. Margaret Lakos, 437 Lawrence Ave. W. 787-7754. R18

Custom Drapery, dressmaker and alterations. Free estimates. Call 789-3182, 782-4025. R

A wallpapering and painting professional, top quality, reasonable, guaranteed, 422-0063. R

SERVICES

Carpenter - all types of carpentry work. Call 922-9482. R

Custom tailor, Shomer Shabbos, 846 Yonge St., 1 1/2 blocks north of Bloor. Wide selection of English goods. Special alterations department. Mr. Vas 964-1356. R18

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Specializing in kitchens - bathrooms rec. rooms - patios decks.
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R-S

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Electrician - large and small jobs. Work guaranteed. Jerry, 638-6459 or 783-7263. R

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Excellent interior & exterior painter. Free estimates. 532-0562 or 630-0106. R

Gemini Movers, top quality service, homes, apartments, offices, packing and piano moving. 782-8736. R

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Furniture Refinishing & touch-up
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Invitations, generous discounts on elegant invitations for all your simchas. Complete selection of place cards, matches, bencher books, yarmulkas, business stationery. **Barbara Mortfield, 633-8230.** R

Keele Custom Upholstery - Free estimates, pick-up and delivery. All work guaranteed. 669-2460. R

Mike's Movers - including pianos, reasonable rates, 24 hour service - 630-5222. R

Painter - conscientious, interior - exterior, reasonable rates. Call 638-1162. R

Olympic Painting & decorating, spray, varnishing, interior & exterior. 654-4795. R

Painter, experienced, interior exterior, free estimates, all work guaranteed. Call 638-0214. R

Painters, reasonable rates. Call anytime. 247-0593. R

Painter-Paperhanger -- experienced, interior-exterior, work guaranteed, free estimates. Call Eli, 787-9829, anytime. R

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Sterling, Minnie - On Aug. 26, late of 31 Camberwell Ave.

Szalai, Iszo - On Aug. 17, late of 429 Walmer Rd.

Zacharoff, Ethel - On Aug. 23, late of 3560 Bathurst St.

Cheifetz, Joseph - On Sept. 8, late of 158 Falkirk Ave.

Eisenstat, Freda - On Sept. 4, late of 147 Ranee Ave.

Fromovitz, Bennie - On Sept. 7, late of 381 Wilmington Ave.

Goodman, L. Joseph - On Sept. 3, late of 44 Charles St.

Gould, Dinah - On Sept. 5, late of 429 Walmer Rd.

Greenspan, Sylvia -- On Sept. 6, late of 4 Geddes Crt.

Lewis, Jeffrey - On Sept. 2, late of 815 Lorne St., Sudbury.

Raphael, Harry - On Sept. 3, late of 2700 Bathurst St.

Roth, Clara - On Sept. 8, late of 3560 Bathurst St.

Smith, Hyman -- On Aug. 31, late of 1484 Westbrook Dr., Peterborough.

Tanzer, Margaret - On Aug. 31, late of 38 Salonica Rd.

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It's an old, old story that women are poorly served by rabbinic law

Is the woman some kind of inferior being in Jewish tradition? According to rabbinic law it is only the man who can initiate a divorce ("give a get"). Another sore matter is the Aguna, the wife whose husband is missing but it is not known whether he is alive. If the rabbis cannot provide a reason the woman is bound for life. And, of course, there is leviratic marriage: a man is bound to marry the childless widow of his brother unless she releases him through the ceremony of chalitza. A. J. Feld examines the primary sources which provide the fuel of debate.

By A.J. FELD

LONDON (JCNSF) -

The most basic error on this subject is the confusion between the Torah's recognition of the essentially different roles of men and women religiously and the assumption of the inferiority of the woman's less impressively ritualistic role.

Surveying the biblical text we find woman playing a role far removed from the "Oriental chattel" image conveyed by detractors. Sarah, for instance, does not hesitate to criticize Abraham's misjudgment of Ishmael. Rebekah does not hesitate to oppose Isaac's apparent misjudgment of Esau. She chooses a rather devious means of making clear her opinion, according to tradition because she felt inferior to Isaac, and unworthy of questioning his judgment. Our sages lost no time in condemning her low opinion of herself, and all point out that she had clear perception where Isaac was blind. Tamar, Ruth, Deborah and Esther all play active, strong roles.

So conspicously does biblical woman play an active role that Rabbi J.B. Soloveitchik divides the biblical narrative into normative periods when man governs through his reason and crisis situations when woman jumps in to save the situation through her intuition. Even Rashi, a clearly medieval figure, says repeatedly that each Matriarch had greater intuitive (prophetic) insight than the corresponding Patriarch. The recognition of woman's importance is nowhere clearer than in the detailed description of Abraham's search for the right wife for Isaac, and the dignity of biblical woman is nowhere clearer than in Rebekah's "I will go" in response to Eliezer's request to Bethuel, her father. It is Rebekah alone who makes the decision.

On the other hand there are such clearly degrading actions as Abraham's willingness to share Sarah with several kings, and Lot's suggestion to the men of Sodom. In fairness our sages did not hesitate to condemn such actions. (Ramban, for instance, treats Lot at great length). We also must face Lot's daughters, whose unnatural actions sages praised as understandable under the apparent circumstances (that they were the only humans alive to procreate).

After a cursory survey of biblical woman we must turn to the more awkward problem of halachic woman (woman in Jewish Law). Those against the Jewish status quo undoubtedly will find more ammunition in the halacha than in the Bible. Women, for instance, do not take the service or read the Torah, or don phylacteries, or become rabbis. Undoubtedly, part of this hue-and-cry is to be attributed to the transformation of Judaism into a synagogue-going religion.

Although it is awkward to assign relative values to religious customs, I believe it is safe to suggest that communal prayer in Judaism occupies a less crucial and sacred place than the laws of the mikva and family purity; or authentic Jewish education, including the formation of the essential character prerequisite for assimilating Torah values; or kashrut, enhancing the peculiar sanctity of Israel's physical existence.

These most basic of precepts, of course, depend largely on the woman. In a time when kashrut is a nuisance, authentic Jewish education is nearly unknown, and mikva is a curious relic, it is no surprise that the synagogue, with its compensatory edifice complex, should be equated with the totality of Judaism. In healthier times, before "zero population," Jewish women didn't much go to synagogue and were not much the worse for it. The custom of centuries becomes the "law" of today.

No one expects women to take the service (or sing in the choir), but no one seems to know why. In the halacha there are several reasons, one very complicated, others less complicated, such as female modesty or preventing men from being "aroused" by female singing. The complicated reason is that positive commands involving a specified time do not apply to woman, a recognition of the biological reality that woman's maternal role is more serious than man-made ritual roles such as that of congregant. In fact, although women are exempt, they are not necessarily forbidden, and history records women who did such various things as don phylacteries, or become a rosh (or rosha) yeshiva and train a generation of rabbis (and this woman in, of all places, medieval Arabia).

There is a popular myth that women may not touch holy objects because of a menstrual taboo. Like most myths this one enjoyed long life. A quick look in a Shulchan Aruch or Mishne Brurah shows that woman may perform such religious acts as sounding the shofar or reading the megila for other women. In the case of megila a woman may even be counted equally with a man for the quorum. In the various customs of Passover, similarly, the woman may perform all rites (kiddush, etc.) equally with men.

There is nowhere in the Halacha a philsophy of female inferiority, as indeed halacha as a legal system is largely free of any particular philosophy trend. Certainly the halacha recognizes that woman plays a different, role with different commandments, but this recognition does not imply inferiority. Nor is halacha unaware of cultural relativity. As renowned a figure as the Chofetz Chaim, writing within living memory in the classic Mishne Brurah, says that in previous times only men and "distinguished" women reclined at the Seder, while in the 20th century all of our women are counted as "distinguished" (and, therefore, may recline).

Much of the argument on both sides of Jewish women's liberation is based on limited concern for primary Jewish sources and on a muddled confusion of authentic Jewish ideas and Western ideas, which through the course of centuries have become the warp to our woof.

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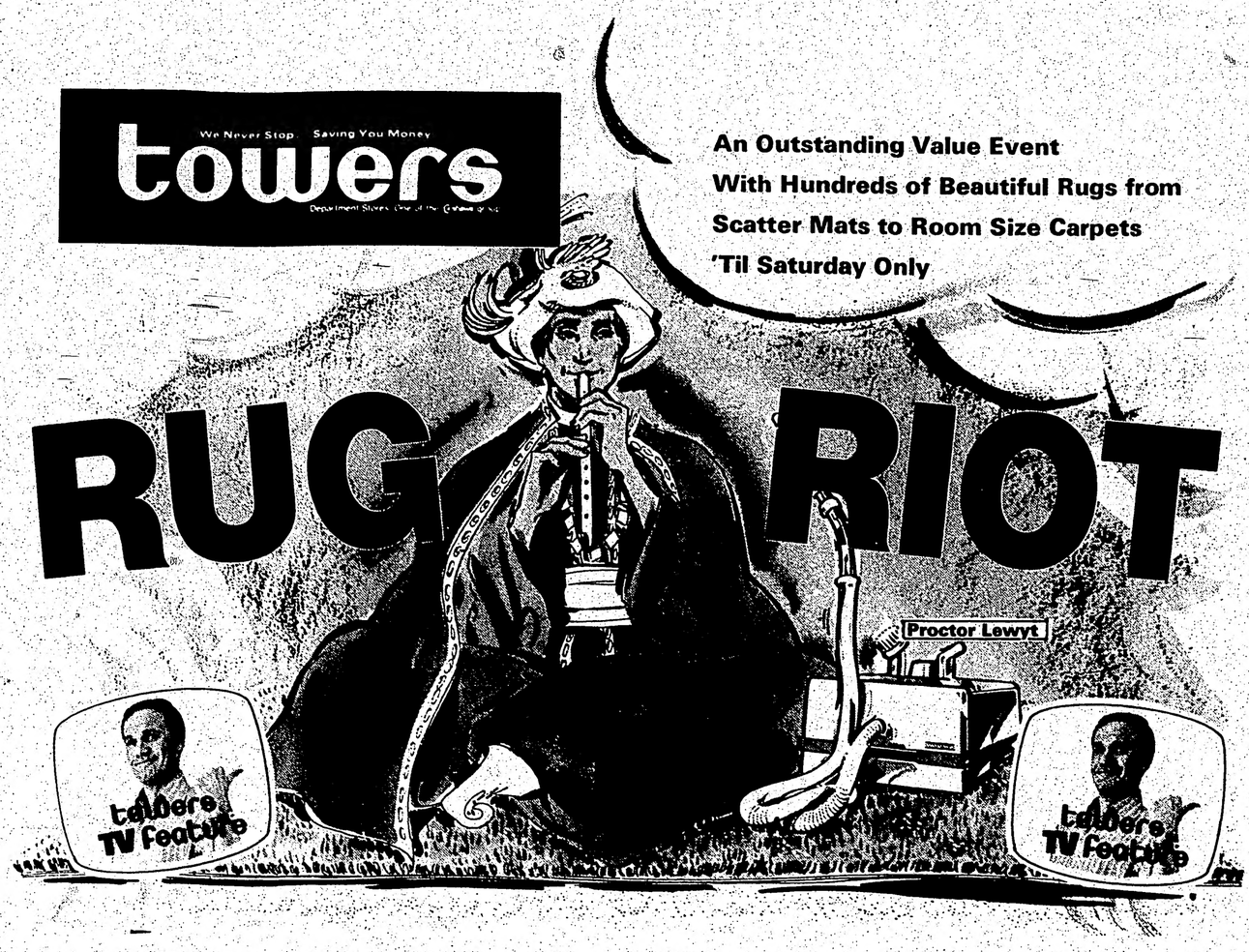

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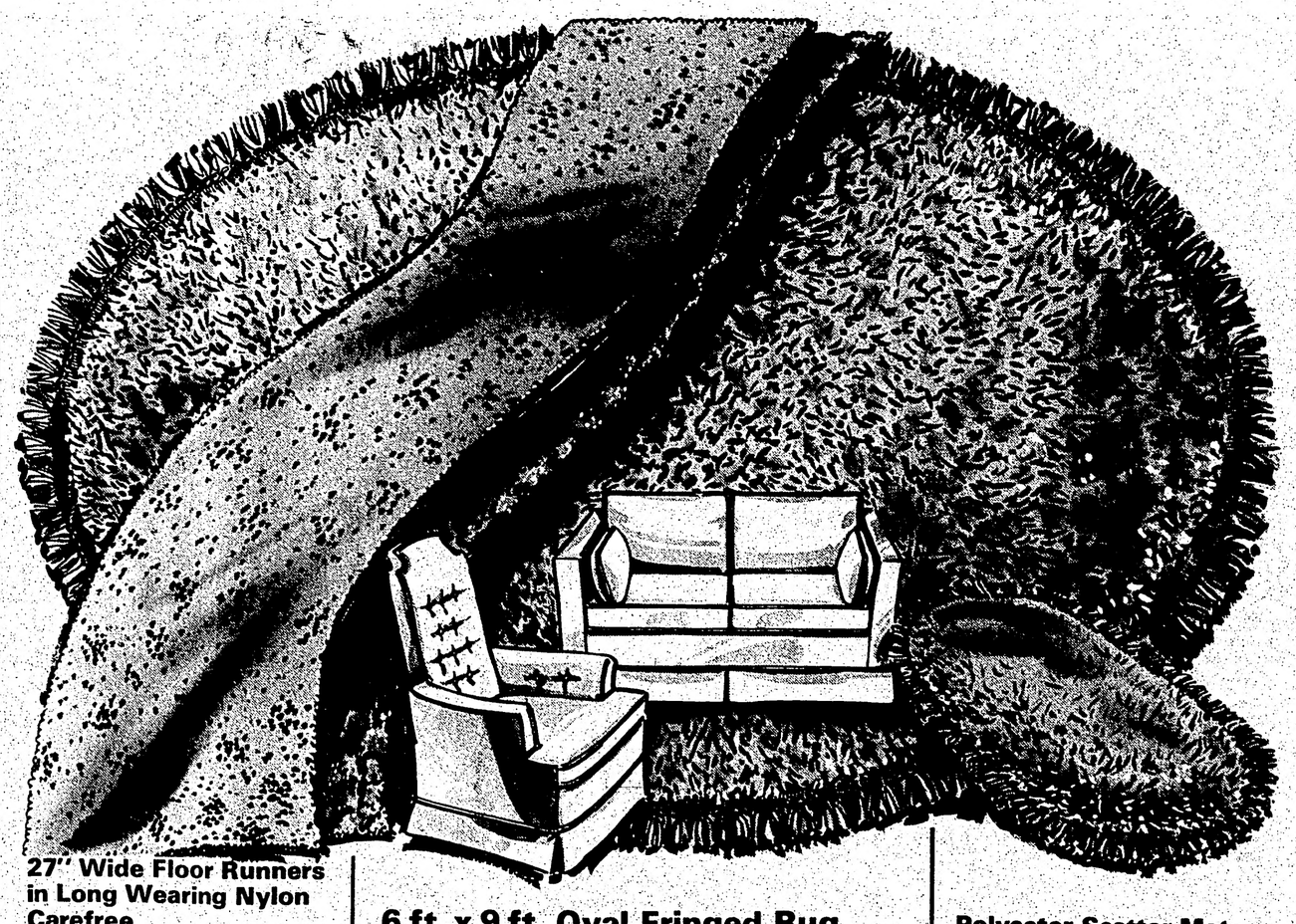

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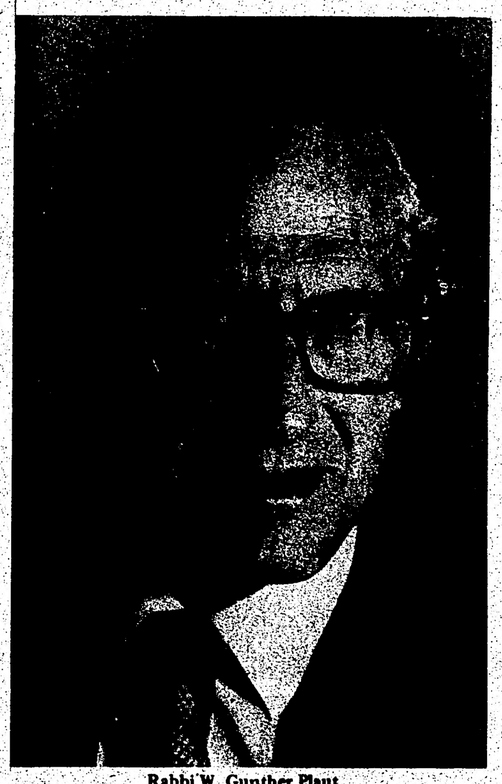
Yom Kippur War shattered Israelis' belief that they could turn to good life

By Dr. W. Gunther Plaut
Rabbi, Holy Blossom Temple

None of us will ever forget last Yom Kippur. Nor should we: that day which started with the solemn prayers of Kol Nidre and suddenly burst into flames of anxiety the next morning as we heard the dreadful news. Everyone who reads this column will share our people's anxiety over the possibilities of renewed fighting and a repetition of that beleagueredness which all too often has been our fate during this last generation. There is an old saying which goes something like this: Every victory contains within itself the seeds of defeat, and every defeat contains the hopes of future victory. Since the Yom Kippur War was both victory and defeat we might apply the saying to try and decipher something of our future.

On the battlefield the Yom Kippur War ended as a victory for Israel. Of this there can be no objective doubt despite the counter claims of the Egyptians and the Syrians, which they have made in order to boost their own morale. It was a victory achieved in the face of near disaster, of overwhelming superiority of enemy material and human resources.

In human terms, it was a victory achieved primarily because of the astounding persistence and courage of the Israelis and the help extended to them by the United States. But it was also a kind of defeat, in that the previous self-image which Israel had constructed of itself was shattered beyond repair: the idea that Israel had "made it" like other countries and now could turn its attention to the good life, that many of its internal problems could be wished away, and that its military power could easily take care of any threatened inroads by its neighbors.



Rabbi W. Gunther Plaut

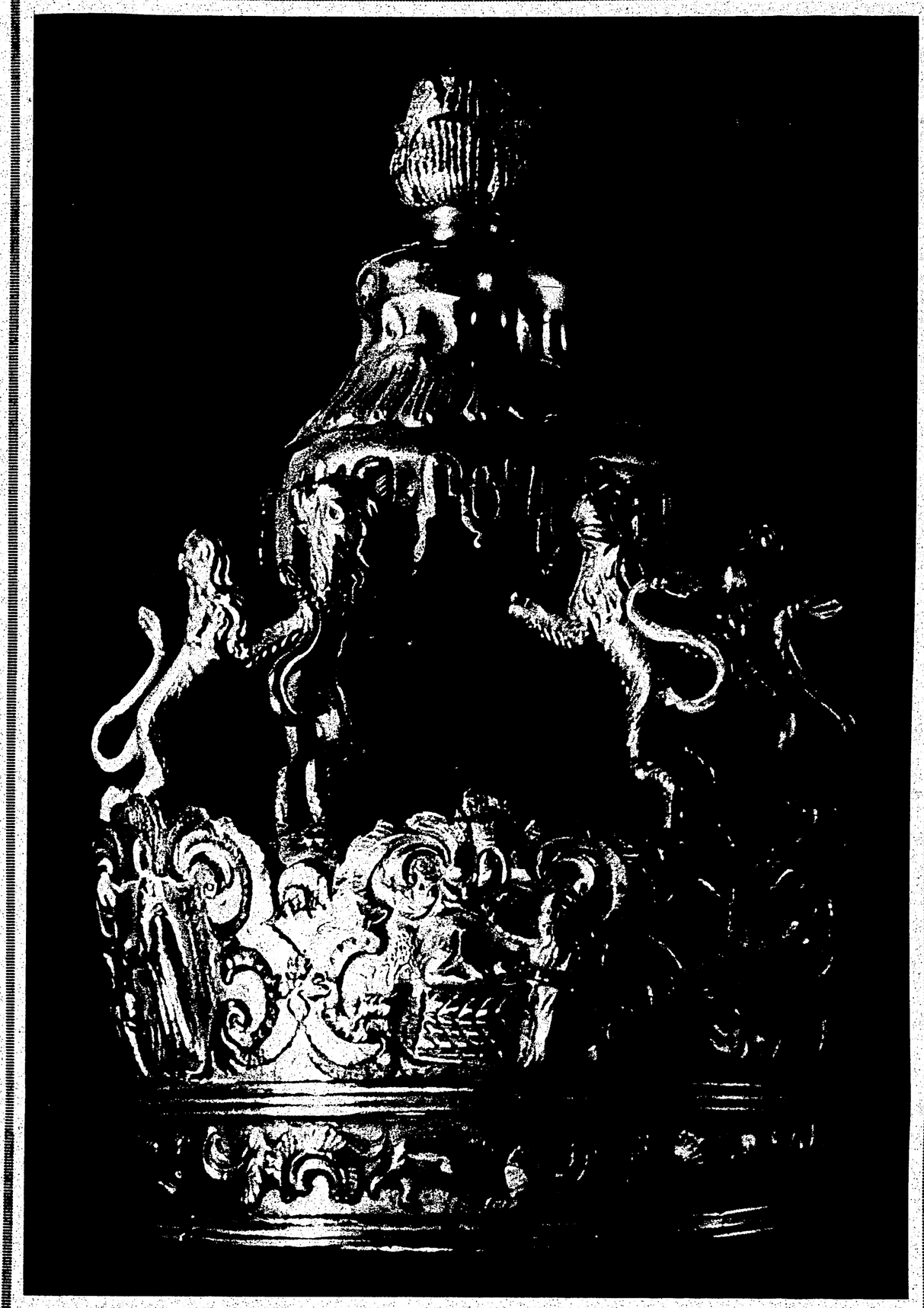
This pre-war self-image had been shared by the Jews of the Diaspora, and in the unfolding of the war they too suffered the deflation of their brothers in Israel. Last, but not least, there were more than 2,500 dead and maimed, and that in itself represented an irreparable damage.

Now, a year later, with the oil crisis of last winter having apparently been overcome, with the U.S. having solved its most pressing political problems, and with Soviet–American detente a progressive possibility, what are the dangers inherent in the victory of 1973? They lie first and foremost in a renewal of the old complacency which proved so calamitous before. To be sure, at this writing with troops put on the alert and reserves standing ready, this complacency is only skin deep in Israel, but I am worried more about the Diaspora than I am about Israel: about ourselves going on as if little had happened, as if we could do what we have always done, that is, look to the betterment of our material life, our pleasures and all that goes with them.

We need to be warned that it is precisely this consequence of victory which contains the possibility of delusion and future defeat. I know that I, like everyone else, would like to be relieved of the burdens of worry, that for once I would like to face a New Year with a light heart and a free spirit. I fear that this is not to be the fate of our generation and we might as well accept this fact. But the picture is not altogether gloomy.

In the aftermath of the Yom Kippur War the people of Israel turned inward, toward their religious, cultural and moral resources. They asked once again: What is this country all about? What are its purposes? Are we a nation like other nations? The same questions have been asked here in Canada as anywhere else in the gola. We might add a few questions of our own: How can we secure the future of Jewish education? How can religious demands have a direct impact on our day-to-day existence?

These are some of the things that concern me as the Days of Awe approach. For those of us who are believers, who cling to the faith that the God of justice and mercy judges the affairs of men and that He has a special relationship with His people, all these questions and portents have yet another dimension. For us, these days are a special opportunity to put ourselves in tune with His Presence, so that out of the past may come added opportunities for the renewal of our people.



Crown for Torah comes from mid–18th century Vienna. Of silver and gilt, it depicts biblical scene of the binding of Isaac.

President Katzir

Prime Minister Rabin

Leaders see cause for optimism

By EPHRAIM KATZIR
Israel president

We face the New Year with new knowledge of how closely we are bound together, and how indeed we, both in Israel and abroad, are exposed with particular vulnerability to the attack of those economic and strategic forces which are attempting to undermine the structure of the free world.

Our inherited response to danger, our will to survive, the new wind of vitality and change sweeping through Israel itself -- all these, we have no doubt, will come into play in the year before us. They should enable us to nurture our tradition, continue to build and create and learn, and strive for decent, peaceful relationships between Israel and its neighbors.

There is a great reservoir of strength in our people. Jointly let us draw upon it in the year 5735. Let us work together to deepen the Jewish education of all our children and to bring more and more of the younger generation from abroad to Israel for shorter or longer periods of time and eventually even for the complete identification that is aliyah. Jointly let us concern ourselves with the well-being and satisfactory absorption in Israel of the tens of thousands of immigrants from Soviet Russia and elsewhere for whose coming we hope.

May our joint dedication bring about in the state of Israel, centre of our people's life, that flowering of spirit and intellect which has never ceased to be the most ideals.

By YITZHAK RABIN
Israel prime minister

We stand now on the threshold of a new Jewish year which we know will present challenges and even hazards. Would that this year could bring us the blessings of peace. Israel will probe every possible avenue that might lead to the end of the conflict, even if this requires assuming certain risks.

But there is a limit beyond which Israel cannot go, dare not go, Israel will not surrender its vital security in return for palliative arrangements that go by the name of a settlement. Israel will not bow to terms that are dictated or to arrangements that are imposed.

On this, the eve of the Jewish New Year whose intrinsic message is peace, I say to our neighbors: Israel seeks the peace of our common region. It seeks reconciliation through dialogue and mutual compromise through negotiation. Israel will be a willing partner in taking measured steps towards a lasting and secure peace if this is what the other side seeks. During this past year in the unfolding of the disengagement agreements, Israel proved its willingness to assume risks for the sake of the advancement of this goal. But the goal must be mutual and the quest for a solution shared.

In full awareness of the complexity and dangers of the tasks ahead, I assert that this goal is achievable -- providing one primary condition is guaranteed. Israel must be strong and must be seen to be strong. For our neighbors will agree to negotiate only with a very strong Israel.

Days of judgment and remembrance

Each Jew on the High Holy Days can feel part of the transcendental Israel community

By Rabbi Sheldon Steinberg,
Chaplain
Mount Sinai Hospital

The series of Jewish festivals known collectively as the Yamim Nora'im, in English the Days of Awe or more popularly, the High Holidays, are in many ways unique. Consisting of Rosh Hashanah and Yom Kippur, they form a single unit differing from any other group of Jewish holidays and unlike New Year celebrations of other faiths.

The Pilgrim festivals, Pesach, Shavuot and Succoth, contain references to specific events; each is associated with a certain season; each is a national holiday of the Jewish people. Rosh Hashanah and Yom Kippur mark no agricultural season or historic event. Unlike the New Year celebrations of other peoples, these holidays are not riotous days of joy but solemn days of judgment and remembrance.

The character of these two days is marked as well by the oral tradition connecting Rosh Hashanah with the celebration of the Creation and its ultimate climax, the universal redemption which is to come at the end of time. Yom Kippur is remembered as the anniversary of the triumph of G-d's mercy. During the wanderings in the wilderness this was the date when He alleviated the punishment for the sin of the golden calf. Hence at this season His hand is, as it were, extended to pardon all who repent.

Rabbi Sheldon Steinberg

On Rosh Hashanah we accept G-d's sovereignty, stand trembling before his judgment, look forward to his redemption. On Yom Kippur, we confess our shortcomings, plead for His pardon and await our salvation. Strangely enough we do all these things not only as individuals but as members of a community praying on behalf of all mankind, acting on behalf of all creation.

The mysterious sounds of the shofar, the plural forms of the prayers, the white-garbed worshippers, the liturgy chanted to haunting melodies, all give rise to a bond of unity developing from, but transcendent of the assembled congregation.

United beyond the confines of walls, buildings, cultures and centuries stands the community of Israel facing its convenantal Partner. Vanished are the differences between Ashkenazi and Sepharadi, gone are the dividing shades of observance, the varieties of belief which separate Jew from Jew. Humbly, one people, the congregation of Israel, relives the Akedah, the endless binding of Isaac.

The multi-faceted Jewish people were personified by the High Priest who pleaded for their redemption in the ancient Temple of Jerusalem. Now, all of us prostrate ourselves and beg for mercy as we are reminded of the ancient ritual when the name of G-d was uttered.

The people of Israel was not chosen for itself. United in diversity, Adath Israel -- the congregation of Israel, is chosen to represent all of humanity, being a part of it, even as humanity must represent all of creation.

In being true to himself, man learns to live in basic harmony with his soul, his family, his fellow man, his environment. Ultimately he learns to endeavor to live in harmony with his Creator as well. Man's diversity, uniqueness, pain and creativity can, within limits, develop and elevate all of creation. Amid awe and fear, love and hope man admits his inadequacies, begs for forgiveness and emerges cleansed and refreshed from his catharsis. Having received for himself he is ready to share what he can with others, thus imitating the All Merciful.

Each Jew, no matter how isolated, no matter how oppressed, be he in the most humble or the most ostentatious surroundings, can on these days feel himself part of the transcendental community of Israel which spans time and space. He will then be praying as part of, and on behalf of all mankind and all creation. He can, if he so desires, participate in the great meeting of Creator and creation in mutual love and acceptance, in dialogue through but beyond speech and song.

Linoleum cut by Jeno Morvay, entitled Exchange of Opinions, depicts group of Subcarpatho-Ruthenian Jews.

LEADERS EXTEND HIGH HOLIDAY GREETINGS

By PHIL GRANOVSKY
President,
United Jewish Welfare Fund of Toronto

We have just been through a most difficult year.

I don't have to review the problems faced by Israel as a result of the tragic Yom Kippur War, because most of us who are concerned with the future of the Jewish homeland are well acquainted with the situation that exists there.

The situation on the home front is also disturbing. Inflation is rampant and threatens the very core of our economic system. The costs of operating our agencies and services are soaring and there is an ever increasing demand for services as more and more members of our community, especially the elderly, become the victims of the cruel inflationary spiral and turn to us for help.

Because of these conditions we must maintain a strong and vibrant Jewish community. The times demand it! More than ever Israel needs the help of the Diaspora and those of us who live in the freedom and comfort of Canada must exert a maximum effort to keep our community thriving and, therby, sustain our support for Israel, despite our local problems.

Toronto has always been a generous, well disciplined community. We care very much about Jewish life and the future of Judaism. No matter how trying the conditions and how great the demands, we have come through. Last year, when the Yom Kippur War shook the world, our community once again showed its deep concern by raising a record-breaking amount for Israel and for local needs.

The danger is far from over and that concern must be ever present as we plan the future.

I have every confidence that the community, as we enter the New Year, will continue to meet the challenges willingly and responsibly.

On behalf of the officers and board of directors may I wish you a year of good health and happiness. May Jews everywhere know the true meaning of peace and contentment.

By ALLAN BRONFMAN
National President,
State of Israel Bonds

I call on all Canadians to reaffirm their support of Israel in its quest for peace for itself and all mankind. While all of us hope and pray that the ongoing negotiations with the Arab states will lead to a period of peace and tranquility in the Middle East, we must rededicate ourselves anew to supply Israel with every possible sinew of economic resources in order to restructure and consolidate her internal financial position.

Let us make certain that by maintaining a financially secure Israel, this small democratic and progressive state will be able to maintain its military security as well. We cannot expect the people of Israel to carry the economic burden of development and integration of thousands and thousands of immigrants from Russia and other countries while at the same time expending billions of dollars on defence. We, of the free world, must supply the economic portion of Israel's development program.

In memory of the dear departed and for the sake of the living, let us all pledge ourselves to this mitzvah (good deed) of the moment to support our prayer that the forthcoming Jewish New Year of 5735 will usher in an era of peace and prosperity for Klal Yisroel.

By Stephen E. Berger
President,
United Jewish Appeal, Toronto

Civilization survives on quality, not quantity.

I read somewhere that growth for growth's sake is the ideology of a cancer cell.

Due to cultivation of quality, we Jews have been honed by time as the cutting edge of progress. We survive on quality in Israel, as we do in the Diaspora.

These beautiful people, the Israelis, sons of "secular rabbis of a new faith of redemption" as Bialik called them, are still numb from the Yom Kippur War and the aftermath of that "psychological earthquake."

Terence Smith of the **New York Times** writes from Israel, "Tempers are short and the national mood is sour. The generalized anxiety expresses itself in unusually aggressive driving, near riots at football matches and bitter political arguments. It has not been a cheerful summer here."

It is our duty, living in the relaxed atmosphere of freedom of thought and action to help unlock this psychological "stalemate".

It is not an easy task, but it must be achieved.

There are two levels on which we have to move with aggressive determination in the New Year.

First: Our brethren in Israel need company in the way plants need sunshine. We have to visit them to disperse their paralyzing sense of loneliness, the frightening conviction that the world is ganging up on them. We must go ourselves, organize tours, stay, talk to them, hold their hands, invite them, show them their situation in an historic perspective.

And second: More than ever we must make them strong. (Benjamin Franklin was right: "It is not easy for an empty sack to stay upright.") With the help of the United States, we must compete with Arab billions and Russian ruthlessness.

Strength is the only deterrent to war.

In the coming UJA Campaign we must help our Campaign Chairman Eddie Creed in the gigantic task of repeating our 1973/74 gargantuan achievement and give again with "giddy abandon."

If you ask him how this can be done, let me paraphrase Goethe for an answer:

"Treat people as if they were what they ought to be and you help them to become what they are capable of being."

And now, permit me to finish with the beautiful words of Eliezer Whartman:

"Torah will someday go forth from Zion; it will be a Torah with old social ideals, but those bearing it will have breathed new life and meaning into those ideals. They may be bareheaded, sweating in the sun, or bent over a microscope, teaching a class or simply packing fruit into cases for export, but they will be, in the fullest sense of the word, a kingdom of priests."

By Sydney M. Harris,
President,
Canadian Jewish Congress

No theme is more central to Jewish tradition and history than the concept of the unity of the Jewish people, which is so beautifully expressed in our New Year prayers and meditations. In fact, it transcends peoplehood. It is universal. It encompasses the entire globe and all mankind.

It is in this spirit that we are about to greet the new Jewish calendar year 5735. As we look back on the year now coming to an end, we recall the deep anxiety and pain which we all suffered last Yom Kippur by the unprovoked attack made on the state of Israel by its neighbors. While a victory was won in the military sense, the Jewish people have not yet recovered from the trauma of this monstrous assault, nor will such recovery come either soon or easily.

We dedicate ourselves anew to the unity and eternity of our people, and we repeat fervidly the oath taken by our forefathers: we shall never forget Jerusalem.

At our recent Plenary Assembly, the Canadian Jewish Congress did exactly that. On behalf of the new leadership of Canadian Jewish Congress, I pledged that no effort will be spared to make our contribution to the survival of the Jewish people in Israel and all over the world as meaningful as possible.

In this spirit we will be guided in our work in Canada by the will for unity without uniformity, for cooperation without dominance, for loyalty to one's own interpretation of Judaism with an equal reverence for the loyalty of others to their interpretations. As Canadians we will do our utmost to preserve the unity of our country which offers equal opportunities to all, regardless of origin, race, religion, and which respects each of the two dominant cultures and linguistic communities.

Our best wishes for a happy and joyous New Year go to every member of the Jewish community in Canada and, in particular, to the leaders of the Jewish organizations across this vast country. We pray for the peace and welfare of Canada and all mankind, and with special devotion for the peace and welfare of our beloved. May an end soon come to the harassment of our brethren in the Soviet Union and in the Arab countries. May the New Year be a forerunner of true peace throughout the world.

By B. BLOOMFIELD,
President,
Jewish National Fund of Canada

On the approach of the New Year -- 5735 in our Hebrew calendar -- and in the 74th year since the creation of the Newish National Fund, I wish, as president of the Jewish National Fund of Canada, to extend good wishes for G-d's choicest blessings of health, peace, fulfilment and well-being, to all friends and supporters of the Jewish National Fund.

To those who have and will participate in the building and completion of Canada Park I wish to extend, along with my good wishes, my special thanks and to express my deep appreciation.

Canada Park -- Canada's eternal gift to the people of Israel -- will for all time give lustre and bring lasting distinction to all its noble builders.

By PHILIP G. GIVENS
National President,
Canadian Zionist Federation

We are looking back on a year of grave crisis in the annals of our people. Again, the terrors of war were thrust upon the state of Israel by its Arab neighbors, and renewed threats to its security are once more on the horizon. The new administration in the U.S. is bound to give us moments of anxiety.

Never was the partnership between Israel and Golah closer than in these troubled times. We have forged a link which will strengthen these ties even more. During the Yom Kippur War and its aftermath, the Canadian Zionist Federation mobilized public opinion and volunteers. Even before the ceasefire, early in November, the CZF initiated the first fact-finding mission which I was privileged to lead -- the first top-level delegation to reach Israel in that dark hour. The mission was warmly commended by the World Zionist Organization for their interest and eagerness to explore first hand in what way Canadian Zionists can be of help in Israel's struggle.

On the eve of Rosh Hashanah 5735, it is our fervent prayer that the New Year may bring peace and growth to the state of Israel; that our brethren in the Soviet Union and in Arab lands will be permitted to emigrate; and that Jews the world over may be blessed with health, happiness and fulfillment.

Here in Canada, an upsurge in Zionist action and ideals must find expression by placing top priority on Zionist education and promotion of aliyah -- the ultimate concern of every one of us.

On my own behalf and that of the officers, directors and staff of the Canadian Zionist Federation, I wish you all a healthy, joyous and prosperous New Year.

L'shana tova!

Be proud and affirmative Jews, rabbi urges those in Diaspora

By Rabbi A. Pappenheim
B'nai Israel Beth David Congregation

Rabbi Albert Pappenheim

If you open a traditional Mahzor at the place where the main portion of the morning service begins, you will find the word "Hamelekh -- The King" -- singled out for emphasis. In many illuminated manuscript editions and the older printed editions, an artist would likely have embroidered the word devoting to it his finest artistry and techniques.

Hamelekh, the king not only of the people of Israel but of all His creatures including the very hosts of heaven -- that is the theme of the Days of Awe. The Jews have been called a peculiar people and their religion is a peculiar faith. It is on the one hand the religious heritage of one nation; yet on the other hand it addresses itself to all the world. Thus we pray: "Shine forth in the majesty of triumphant power ever all the inhabitants of Thy world that every living form may know that Thou hast formed it and every living creature understand that Thou hast created it and all with life's breath in their nostrils may declare: The Lord, G-d of Israel, is King and His dominion ruleth over all."

The question arises, if this universal recognition of G-d is the aim of Judaism, what have we done and what are we doing to prepare the way for the Kingdom of God.

Every Jew knows that ours is not a missionary faith. To be sure, it is wrong to assume that there never was a time in our history when Jews sought actively to bring converts to our faith. There is plenty of evidence that, particularly during the immediate pre-Christian era, there were definite efforts in this direction by some of our more zealous protagonists.

The Hasmonean King, John Hyrcanus, forcibly converted the Edomites and other segments of the Palestinian population. Royal houses such as the one at Adiabene and later on in Yemen and still later in the Khazar Kingdom were won over to Judaism along with parts of the population. The New Testament states that the Pharisees were untiring in seeking converts, although, it is clear that many of the religious authorities disapproved of seeking converts. Some of the most distinguished rabbis themselves were wither converts or descendants of converts. It was only in later times, when Christian and Muslim anti-Jewish legislation interfered with proselytization that the efforts stopped. Only then did we make a virtue of a necessity and insisted that Judaism does not require the salvation of non-Jewish souls. The true "mission" of Israel consisted henceforth not in seeking converts, but in being "A Kingdom of Priests and a Holy Nation" inspiring others to the sanctification of G-d's name by the example of our lives. The Kingdom of G-d was to be achieved by other nations gradually adopting some of the truths of Judaism and thereby preparing for the fulfillment of the divine will.

Maimonides, in speaking of the two great daughter religions of Judaism, Christianity and Islam, concedes that in spite of any shortcomings they represent, an important step forward in the universal **Hakkarat Hashem**, the universal recognition of G-d. Mishneh Torah, Kings' 11:4, (uncensored edit.).

During the 19th Century, many Jews believed -- particularly in the ranks of Reform Judaism -- that the "Mission" of Israel would be fulfilled by Jews in all the countries of their dispersion leading exemplary lives as citizens of the nations among whom they resided, and that there was no need to prepare for the Kingdom of G-d by a return to the Holy Land. The prophetic ideals of Judaism in the age of reason and enlightenment were bound to triumph in the foreseeable Messianic future. The terrible realities of modern anti-Semitism and the Holocaust, the emergence of political Zionism and the creation of the state of Israel, along with the continuing struggles for its survival, have changed all that.

The universalist aspects of Judaism have had to be submerged until such time when the state of Israel will be free to be a "Kingdom of Priests and a Holy Nation" -- that is to say, when all the world will recognize that the state of Israel genuinely endeavors to put into effect the biblical ideals of justice, not only to one's own, but also to "the stranger in the midst"; that warfare is not the Jewish way of life any more than the forced excessive passivity of the past, but to approach all nations and peoples first and foremost with the offer of peace and friendship. (c.f. Deut. 20:10).

If the world had been truthful in evaluating the progress of Israel thus far, it would have then freely conceded that in spite of all the impossible obstacles placed in her way by her enemies, and in spite of constant provocations, Israel has done far better than any comparable nation in making freedom and justice a reality for all people under her jurisdiction, Jews and Arabs alike.

For us who live in the Diaspora, we can best fulfil the particular and universal aspects of Judaism by being proud and affirmative Jews ourselves, by helping the state of Israel emerge into real selfhood, and by maintaining bridges of friendship and understanding with all our neighbors and fellow citizens.

Holy Day experience beautified by music

By Cantor Sheldon Merel
Holy Blossom Temple

The inevitable question seems to follow every Holy Day season: "Why was there new music on the Holy Days?" In anticipation of this question, I would like to attempt an answer and perhaps better prepare you for the music of the coming Holy Days.

The basic role of music is to help beautify the worship experience, set a proper mood and interpret the liturgy. It is through our music that we can make a finer distinction between the spirit of the Sabbath, festivals and the Holy Days. The great musical genius of our Jewish forefathers has been bequeathed to us in the form of special musical themes, melodies and cadences for each of our observances and celebrations. The very sound of the music may also trigger historical, ethical and other sacred associations appropriate for that particular occasion.

This musical tradition

Cont'd on Page 18

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a New Year of peace, serenity
and wellbeing.

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By MARCIA KR
CJN Staff Report

TORONTO –
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The life of Otto Schneid

This profoundly Jewish artist was a man of many talents

By MARCIA KRETZMER
CJN Staff Reporter

Otto Naftali Schneid

TORONTO –

It was once said that a choice must be made between perfection of the life or of the work. In our over-specialized world, it is unusual to encounter someone who devoted himself to achieving a harmonious blend of both styles of creativity.

Otto Naftali Schneid, who died in Toronto last May at the age of 74, was at once artist, poet, aesthetician, philosopher and family man.

It is difficult to know where to begin with Otto Schneid the artist, who created mystic-eschatological works of unusual intensity? Perhaps we should begin with Otto Schneid the poet, who wrote in several languages, most notably Hebrew, with a lyric clarity; or Otto Schneid the thinker, who grappled with primordial and universal questions of meaning and perception.

In the four months that have elapsed since his death, his widow, Miriam Schneid, has occupied herself with the awesome task of organizing and compiling his very considerable output.

Schneid left a highly tangible presence behind. Books, sculptures and paintings crowd the rooms of his house. His studio teems with a clutter of books, mementos and photographs. Cabinets are filled with his tape recorded meditations and recitations of his poetry.

Schneid was born in Czechoslovakia in 1900. Studying and travelling extensively in Europe, he authored many works on Chinese art, aesthetics and philosophy. In 1936 he established a museum of art in Vilna which was destroyed by the invading Nazis. As the clouds of war began to gether over Europe, he was caught up in the Nazi invasion of Austria and a new book was seized on the press. In 1939, seeing his home and family for the last time, he left Europe for the Hebrew University in Jerusalem. His entire family perished in the Holocaust. In Israel, he met his wife and established a family. He remained until 1960, publishing books on European and Oriental aesthetics, painting, and teaching at the Technion. Meanwhile, his artistic works were reproduced—by European publishers. After a number of tours and shows in Europe and North America, he and his family settled in Canada.

Schneid's artistic and poetic works are most easily accessible to the person new to his work. His poetry has simplicity, directness and compelling charm; but his paintings most of all, leave a hauntingly powerful impression on the viewer.

Unlike many painters and sculptors, painfully forced into the category of "Jewish artist," Schneid was not merely an artist who happened also to be Jewish. He was a profoundly Jewish artist in the same sense and Elie Wiesel is a profoundly Jewish writer.

The interweaving of doom and a vital, despairing passion dominate many of Schneid's works. These themes are especially prominent in the bronze bust of his mother, who died in Auschwitz. The fine features gaze upwards with radiant anguish; the head is consumed in flames.

Ms. Schneid, schools consultant at the Board of Jewish Education and a teacher of Hebrew literature, is herself a noted poet. Passing rapidly between English and Hebrew, she speaks with the empathy of a fellow artist and the infectious enthusiasm of the inspired teacher. "All his life he mourned the death of his family," she said, moving from the bust of his mother to a large canvas called **Jacob's Dream**.

"You see here in effect, a family picture," she said. The Jacob of the painting, is in fact, her own son Jacob, lying across the base of the picture, his eyes wide open in a clear youthful gaze. In the place of angels float dream-like, ethereal representations of the slaughtered members of their family.

Schneid's paintings pass from a constant memorial to his own losses to the enormity of the Jewish loss, and so back to the eternal and universal questions of life and death.

One of his best-known works, housed in the Pitti Palace in Florence, is a bust of himself, the head curiously surmounted by a bird. The bird, which stands for the twin themes of inspiration and death, appears at once benign and malign. The face beneath wears a look of both suffering and serenity.

In a painting filled with foreboding and mystery, a faceless figure approaches through enveloping clouds of mist. The figure represents the Angel of Death but the painting's name is **Hamenachem** -- the comforter.

The painter attempted to elaborate these elusive themes into a comprehensive system of thought in his philosophical works. Within this universal approach he attempted to confront social as well as philosophical problems. This in turn, led him back to basic problems of perception.

Out of these explorations grew one of his major contributions to art: Opticism, in which partial glimpses of one's own arms, legs, features and so forth, are actually incorporated into the picture.

Another innovation, derived from the same philosophical roots, is 'the turnable'. Turnable paintings can be turned around, are equally comprehensible from any side and can even be affixed to the ceiling.

Both the turnables and the opticist works give lie to the notion that Schneid was a totally serious and "heavy" artist. The opticist paintings reveal a wry, intellectual humor and the turnables, especially one entitled **Simchat Torah**, which is filled with brilliant, whirling figures, exude an intense and colorful joyousness.

Creativity in Schneid's household, was a family matter. His wife, Miriam, was a poet before they met and they drew from each other's work and interests. Son Jacob, now 27, published a two-volume work on Greece at the age of 10. Son Adam, now 23, wrote a novel at the age of 13. The whole family lived to a vegetarian regimen.

How was all this unusual creativity combined within one household? How did Miriam Schneid and her husband manage to pursue their own separate paths and visions without hampering each other?

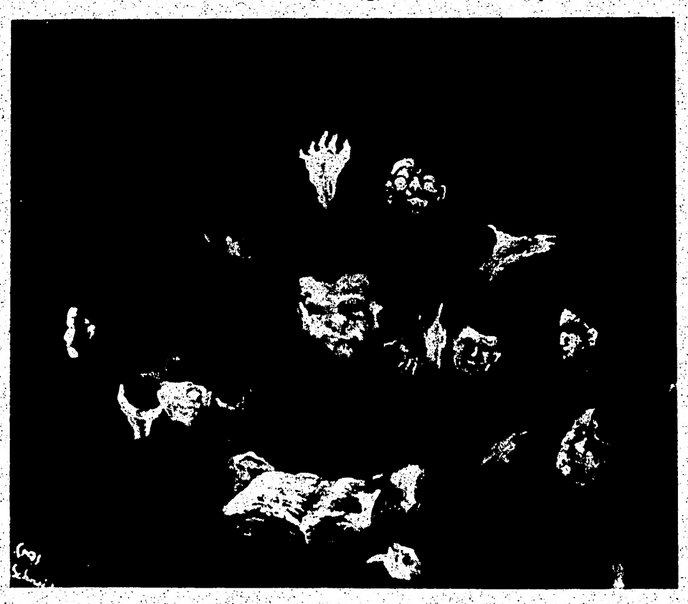
Ms. Schneid smiled and read to me in Hebrew, some lines from a forthcoming volume. Called **Li-Lach** which means both "lilac" and "to me and to you", it is to include the love poems which she and her late husband wrote each other during 28 years of married life.

The one poem, in translations begins: "We are a double star/ Coalesced at the dawn of time/ . . . Since love existed, we loved/ We circled each other, drew close/ Approached and united/ . . ."

The other is called **The Hour of Grace** and includes the lines: "In this language of ours we conversed and were silent/ And heart to heart did ask and also answered/ . . . I you, and you me, did create at that blessed hour . . ."

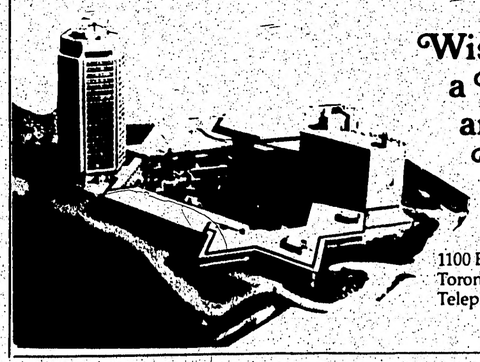
Miriam Schneid describes the painting 'Jacob's Dream', executed by her late husband Otto Schneid. To the front lies her son Jacob. Ascending and descending in the background are wraith-like figures, members of their family who perished in the Holocaust. (J. El-Baz)

Immersed in prayer and enveloped in the traditional kittel and tallit, the Baal Tekiah sounds the shofar in this oil painting, 'Tekiah Gedolah' by Otto Schneid.



Otto Schneid's striking group portrait 'Kiddush Levanah', executed in inky blues and silvery white, portrays the ceremony of reciting a blessing by the light of the moon, on the first Saturday night following its appearance. (J. El-Baz photo)

Inn on the Park Toronto



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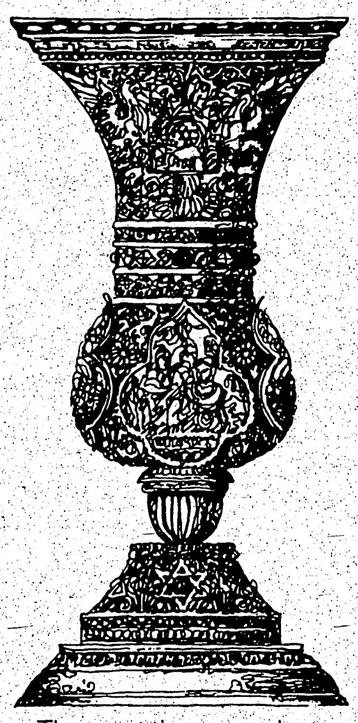

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In Tel Aviv, sounds of mourning fill the air during memorial services for those killed in action. (IPPA photo)

Thousands of Israelis have been in mourning for the approximately 2,000 persons killed during the Yom Kippur War. Here, wounded soldiers receive first aid on the west bank of the Suez Canal. (Photo IPPA agency.)

The tragedies of war

Pain has not yet ended for Israelis, all of whom were affected by war

By JERRY FAIVISH
JERUSALEM

Listen to the stories of the people and feel the pain of the country. On my second day here I was told the following "There isn't a single family that wasn't affected -- parents, lost their sons, small sons that lost their parents, aunts and uncles lost their nephews and nephews and nieces lost their uncles."

And of course everyone has friends and friends of friends who died, or with family that died. But it didn't end with the war. People are still suffering, especially now. The period until late September is a very difficult one. You see all the funeral notices in the paper, and in the coming months you'll see approximately 1,800. They're for all the soldiers who fell during the War and were temporarily buried on the spot -- in the dunes of the Sinai or the bloodstained hills of the Golan.

But the families want them to have a proper funeral; they want their loved ones to be buried with dignity. Just now is the army bringing them back. They say that until September there will be tens and tens of funerals a day, each day, throughout the country.

And what funerals. What tortures for the parents. Many of the bodies returned are unrecognizable -- they were burned, charred or mutilated beyond recognition. To identify many of the bodies, the army had to examine the minutest details -- teeth, hair, clothes sizes, personal belongings -- anything that would give them a clue. Those who were identified were the 'lucky ones.' There were hundreds who weren't. For them, and the ones who love them, the tombstones and the funerals are only symbols of the supreme sacrifice. The soul is here, the body is somewhere else. Who knows where?

We know a family who lost their son during the War. He was 22 and an officer in the tank corps. Somewhere in the Sinai he was hit by a missile and instantaneously burnt to death. For the longest time there was absolutely no trace of him. The parents went through hell. The army pleaded with them for permission to at least make a symbolic grave. But the parents were adamant. Unless his bones were found, there would be no tombstone.

A little while ago, I received a call from the boy's mother. Her voice was full of excitement and exhilaration. "They found my son, they found my son." The joy with which she spoke was so overwhelming, that at first I thought that they had found him alive. Then she said, "the funeral is on Wednesday."

The funeral was last week and I can't forget it. It was bad enough that we had to honor a 22-year-old boy cut down in the prime of his life, but I cried endlessly when I saw who was honoring him. Everyone who had been under his command (and was still alive) came -- on foot, on crutches, in wheelchairs. They all came -- the normal, the blind, the amputees. The sadness of the occasion laid not only in those who died, but also in those who were still alive.

Within a while, the funeral was over. Everyone left, shaken by it all. But the boy's father remained. I said nothing about it then, but when I spoke to the man the next morning I asked him why he had stayed behind. He solemly answered -- "A half hour later there was another funeral -- for the boy who died with my son. If they died together, I at least owe him the consideration, decency and respect to attend his funeral." Take a look at this man. During the time of his greatest personal sorrow, he must still suffer and still endure the sorrow of others. Now, in Israel, there are thousands more mourners like him. Listen to the tragedy of the war. It still hasn't ended.

Jerry Faivish is an Osgoode Hall law student travelling through Europe and Israel.

Jewish togetherness was strengthened by wartime trauma, says Danish consul

By SHELDON KIRSHNER

TORONTO -

When Israel Donde fled a Latvian pogrom some 60 years ago, little did he know that his son Leif would become a Danish diplomat one day.

Israel Donde, a poor tailor, was in transit to the supposed golden sidewalks and liberty of North America when he stopped in Denmark. But, unlike the overwhelming majority of Jewish refugees, Donde elected to remain exactly where he was.

The quirks of fate are such that one wonders what Leif Donde, the new Danish consul and trade commissioner in Toronto, would have been doing today had it not been for his father's chance decision to adopt Denmark as his native land. Who knows -- for Leif Donde, Denmark may have just been another quiet, pastoral Scandinavian country -- a nice place to visit.

Instead Leif Donde, who was born in Copenhagen 37 years ago, became a proud Danish citizen -- a representative of the Danish crown. Donde, a short, dapper man who will be in Toronto for the next six years, has served in the Danish diplomatic service for 11 years, mainly as a commercial attache. This is his first posting in North America.

The country Donde represents is one of the most peace-loving in the world, but 31 years ago it was under the jackboot of the violent Nazi invader. When the Germans overran Denmark, its 7,000 Jews were deeply concerned. At the beginning of the occupation, the Jews were left unharmed. But in the autumn of 1943 the situation worsened sufficiently for the Dondes -- parents and three children -- to decide to leave before the Germans seized them.

Leif Donde

"Rumors went around that the Jews would be deported to German concentration camps," recalled Donde. "It was clear that something was going to happen."

Thanks to sympathetic Danes, the Dondes were smuggled by fishing boat to Sweden, a neutral power during the war. But it was no easy trip, Donde remembers. "The Germans had already sealed off the shortest water route to Sweden because they knew about the plan to help the Jews. At one point on our 11-hour journey to Sweden German warships pursued and shot at us.

"A night like that you don't forget," added Donde.

A Danish rescue committee, which saved 90% of Denmark's pre-war Jewish population, directed the Dondes to the city of Gothenburg where they lived out the war. Patriotic Danes, the Dondes returned to their country within a month of its liberation by the allies.

Donde says that his war-time experiences, of which he has little recall, hardly affected him personally. But he emphasizes that the "Jewish togetherness" of his family was strengthened by the trauma which jolted their tranquil lives in 1943. To this day he still feels "very bad" about

Cont'd on Page 12

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(On June 30, 1974)*

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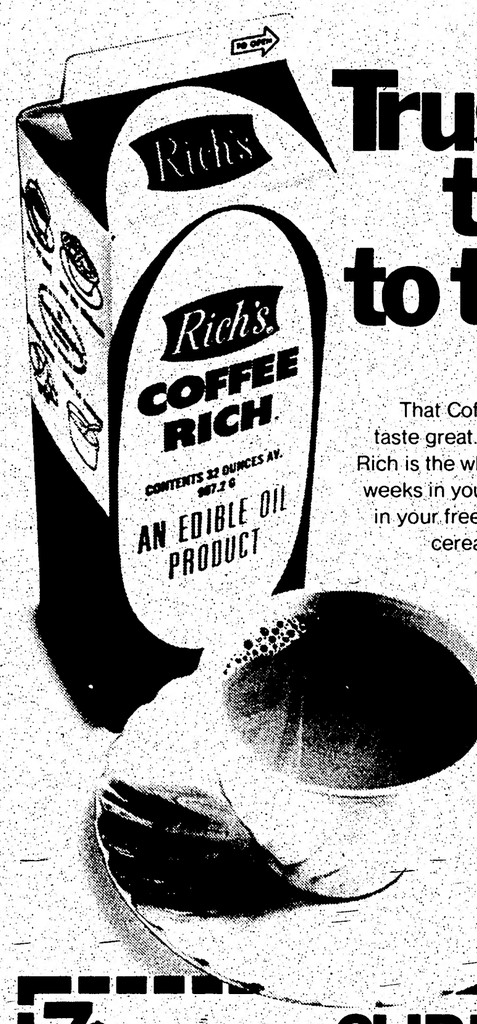

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NEW TRUTHS EMERGED AFTER YOM KIPPUR WAR

By Geoffrey Wigoder

JERUSALEM –

This was the year of the Yom Kippur War. It had opened badly a few days earlier with the successful Schoenau blackmail effected by Arab terrorists in Austria. And then came Yom Kippur, the most solemn day in the Jewish calendar, when Jews everywhere were galvanized into action by the news of the Arab attack.

World Jewry reacted magnificently, along the lines that have become all-too-familiar and all-too-necessary. The first instinct was to give money to support Israel in her hours of need. The remarkable record of 1967 was far surpassed and the amounts donated exceeded all expectations. Particularly encouraging was the response here among the younger generations -- including students on campuses.

The youth also reacted by mass volunteering to go to Israel. It is estimated that over 50,000 were prepared to go but Israel (remembering unfortunate experiences in 1967 when she had accepted more than she could cope with or really required) severely limited the numbers. Only a few thousand were accepted -- but on this occasion all were absorbed into vital work and made important and satisfying contributions. The third form of response consisted of political and information activities in attempts to influence governments, politicians and public opinion in a pro-Israel direction and to interpret and publicize Israel's case and situation.

In many ways, the impact of 1973 was more massive than that of 1967 but there were subtle differences. The initial feeling in 1967 had been of tremendous fear of another Holocaust among world Jewry. Since 1967, the world image of Israel had changed to an extent that had deluded Jewish and non-Jewish attitudes -- as well as Israel itself. This meant that at the hour of Israel's greatest danger, there was comparatively little concern among Jews elsewhere who remained under the influence of six years of self-confidence. It was only when the immediate crisis had passed that the critical situation was appreciated.

However, the new truths that were now realized -- both in the war and in the immediate post-war periods -- led to many sober reassessments. World Jewry was confirmed in its understanding that Israel constituted the heart of Jewish life. Israel, for its part, recognized more than before, that a strong Jewish Diaspora was to its own interest.

Unlike the wars of 1948 and 1967, this war did not lead to an increase in immigration to Israel from the free world. Figures had been dropping off for a few years and did not pick up as a result of the war. Circumstances inside Israel also posed difficult challenges for newcomers. During the year, the Jewish Agency endeavored to encourage further aliyah which the new chairman of the World Zionist Organization, Pinhas Sapir, said would be his major concern.

The success of the Arab oil weapon and the evidence of its powerful application, actual and potential, dismayed many in the world. But one encouraging development was that it did not lead to an increase in anti-Semitism, as had been expected in many communities. U.S. Jewish agencies, braced for a widespread movement to blame the Jews for the oil shortages, found to their relief that this did not occur and instead the main anger was aimed at the Arabs.

The general impression of the effect of the Yom Kippur War on the Jewish people was one of polarization. Those Jews who had been committed to Israel before were now more completely committed than ever. Those who had been apathetic or antagonistic remained so. But there was no doubt that the bulk of world Jewry belonged to the former camp and felt and acted most intensively.

Events connected with Israel had many other repercussions for communities elsewhere. The worldwide activities of the Arab terrorists often had as their targets Jews in other lands. For example, the British Zionist leader J. Edward Sieff had a narrow escape from death when shot in his home. The Arabs even tried to use their influence to secure the dismissal of Dr. Arrigo Levi, editor of the Turian newspaper **La Stampa** but did not succeed.

Israel's internal politics also cast their shadow abroad. Most unfortunate were the implications of the dispute between the National Religious Party and its former coalition partners on what is known as the "Who is a Jew?" issue. The revisions demanded by the religious Jews (in consultation with leading rabbis in other countries) would have meant that conversions to Judaism under non-Orthodox auspices would not have been recognized by the Israel government. The former partners balked at this demand and the NRP was left outside the government (although efforts to find a compromise have continued).

The controversy was also felt in other Jewish communities, especially the U.S. Tension between the Orthodox and non-Orthodox on this issue led to the Orthodox movement suspending its membership in the Synagogue Council of America, a body representing all trends of Judaism primarily in public relations activities vis-a-vis the non-Jews.

Henry Kissinger has undoubtedly been the year's 'SuperJew' although not all his activities have won unanimous approval in Jewish circles. The U.S. Jewish leadership found itself in a difficult situation over the Jackson Amendment -- the legislation proposed by Senator Henry Jackson, restricting U.S. assistance to the USSR unless Russia adopted more liberal policies, notably towards Jewish emigration. Obviously, Jewish leaders were interested in any move which would lead to increased emigration from the USSR but Kissinger's contention that he was too was willing to work towards the same ends but through an opposite approach, led to their dilemma.

Another dilemma facing American Jews was their attitude to President Nixon. The great majority appear to have been highly critical of his Watergate involvement -- but in many instances, their criticism was muted by their appreciation for his pro-Israel stand both during the war and on many other occasions. Their feeling in favor of his removal was tempered by concern that the changes involved might lead to a weakening of support for Israel.

Meanwhile in the USSR the pressure of Jewish activists and would-be emigrants has been unceasing. Many took up heroic stands during the Yom Kippur War -- they

Cont'd on Page 11

The past year was the year of the Yom Kippur War. Above, this group of Israeli soldiers along the west bank of the Suez Canal, prepare to hand over this symbolic key to the United Nations forces. Top right, another highlight of the year was the release from Russia of the Panovs, Valerie and Galina Panov arrived in Israel after a two-year struggle. Bottom right, Israel suffered grievous losses in the war. Syrian missile destroyed kindergarten building on Kibbutz Gvat.

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This is one of the many lofty terraces under construction in Canada Park, a 7,500 acre site situated between Jerusalem and Tel Aviv. When completed, it will be Israel's national park.

Work continues on Canada Park being developed by the Jewish National Fund of Canada in association with Keren Hayesod Le'Yisrael. About 5,000,000 trees are to be planted on the site.

'One of more sought after haunts'

Blissful retreat of JNF forests attract Israelis in droves

JERUSALEM –

On weekends, long lines of cars from the cities and towns move slowly along the highways loaded with camping equipment and bound for the forests. All are happy to get away from the noise and crowded conditions of everyday life.

The forests of the Jewish National Fund are one of the more sought-after haunts of the Israeli man in the street in search of peace and quiet. In the silence of the blue shade of the trees, the citizens of the country find a blissful retreat from the cares of modern industrialized living.

Twenty percent of Israel's population choose the forest as a recreational pastime. In 1968 the equivalent of two million days were spent in Jewish National Fund woods and forests. According to surveys made, the number of days given to recreation in forests throughout Israel will have been 16.3 million by 1990. One question concerning these forests is whether they can supply the recreational needs of Israel's citizens today?

Someone visiting Israel more than 10 years ago, expressed his astonishment at the farsightedness of the State's founders and how they knew in advance, the problems that the last 1/4 of the 20th century would bring. "How did they know then," he asked, "the importance of planting trees throughout the length and breadth of the state?" (The forests cover an area of 85,000 dunams -- over 200,000 acres -- 97% of which, are nurtured by the JNF.

Actually, this visitor's astonishment was somewhat exaggerated, as the forests were created not so much as the result of prophetic visionaries, but through the efforts of Zionism to make the desert bloom. One incentive behind this effort was the motive of providing a source of work and income to the many new immigrants pouring into the country in the '50s. It was afforestation that readily provided this source of work.

Afforestation is Israel, with all its vital importance, has a number of shortcomings: the forests are too crowded, monotonous in composition and color, unchanging through the different seasons, and well defined borders dividing the woodlands from the open spaces are lacking.

The forestry division of the Jewish National Fund is aware of the work that still remains to be done towards improvement of these forests. Meir Shamir, director of the JNF Land Development Authority is creating a new image for the forests of tomorrow which will encircle the country's cities and settlements from the north to the south.

The highly captivating ideas demonstrated by Shamir are based on a forestry development plan prepared by the Forestry Division. In accordance with its findings, Israel will be in need of 2.2 million dunams of land for national recreation by 1990 -- not to speak of another 300,000 dunams of open space within the municipal areas.

In the same year, Israel's population is expected to reach 5 million while the number of tourists will climb to 3 million. Her labor force will work a 35 hour working week having much time free for recreational purposes. The population will search out recreational areas with their, 1 1/2 million automobiles. If Shamir's plans are realized, Israeli citizens, hungry for peace and quiet, will find the tranquility of the enchanted forest for which they search.

A forest recreation route is to run from Mt. Hermon in the north to Beersheba in the south. The route, some 700 kilometres in length, will connect one forest centre to another. Such a route will provide access roads to these centres, picnic, camping sites and playgrounds. The forest route, being planned in the forestry division of the JNF, will give a new face to Israel's landscape.

While the first generation forests had been planted for purposes like aiding swamp drainage, or demonstrating Jewish presence or ownership of land, the woodlands planted now serve, in the main, the improvement of environmental conditions. Most of them will link up with Israel's cities and urban settlements, contribute to the beautification of the landscape and attract recreationists and foreign tourists. This new form of afforestation however, would never have become possible, were it not for the painstaking and persistent work of its pioneers of one and two generations ago.

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Pin

By Pinchas Sapi
Chairman,
Executive Worl
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JERUSALEM –
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Pinchas Sapir tells of his vision for Israel in the critical years ahead

By Pinchas Sapir
Chairman,
Executive World Zionist Organization

Pinhas Sapir, chairman, WZO executive.

JERUSALEM -

As I have said more than once, the major and perhaps the only reason for my departure from the government is my wish to contribute to the work of immigration and immigrant absorption. If it is true that I have accumulated any influence, I would like to contribute this influence to the promotion of aliyah. I have often spoken of my desire to devote all my energies to aliyah but my will was thwarted for a variety of reasons. This time I decided that no reason whatsoever would overcome my firm determination to devote these years of my activity to the Jewish people in its dispersion, and particularly to draw it closer to the state of Israel.

As far back as 45 years ago I was already active in promoting the immigration of Jews from Poland to Eretz Israel. That was part of my first public task in the Hechalutz movement. After many decades, I am now returning to my first love: helping Jews strike roots in the soil of their homeland. The massive Arab attack on Israel in the Yom Kippur War has once again made clear what might have happened if Israel had had a population, not of three million, but of only one million Jews. By the same token, it is not difficult to imagine what may happen unless many Jews come through the widely open portals of the national home in the near future.

Never before have the hearts of the people of Israel been more prepared to receive newcomers; never before have our gates been so widely opened. Will our Jewish brethren come through these gates in their masses? Or shall we fail this challenge. No excuse will avail us if this hour of opportunity is wasted.

Not only war and the threats of war compel us to strengthen our ranks. On the contrary, the prospects of peace, no matter how minute, which are becoming evident now, require a great spirit of aliyah. The greatest temptation for our enemies to try war once again would be a relatively small population in Israel. Our numerical inferiority may deceive them once again into believing that they have a chance to defeat us in one more armed struggle. They find it difficult to accept the fact that many scores of millions cannot defeat a mere three million. But if our enemies realize that we are not stagnating, they will eventually become reconciled to our existence. If our neighbors realize more and more Jews are striking roots here, they will prefer the political solution to this conflict over the solution of belligerence. The deterrent power of another million Jews amounts to more than a given number of Phantoms and missiles. Our Arab neighbors know very well what onslaught another million Jews may help to withstand and repel. Perhaps they are toying with the thought that some day they might bring about a balance of military strength in this region.

But another million Jews in their homeland will again disrupt all their calculations and disabuse them of this notion. For our Arab neighbors, experienced in four futile wars, know better than anyone else the might represented by a million Jews, the strength embodied in their talents and their determination to build a state and hand it down from generation to generation.

Therefore it is precisely the existence of even the faintest peace-harbingers, even more than the dangers of war, that call for a steady, broad flow of immigrants. The rulers of the Arab world will opt for negotiations, for agreement and for mutual concessions if they find out that it is not a mere empty phrase when we repeat over and over, that Israel is the national home of the entire Jewish people. We need the potential immigrants to help our own detente in this region, as the builders of peace and those who fortify its foundations.

—We need immigrant Jews not only to defend our lives, but also to maintain the quality of these lives. I doubt whether contemporary Israel has already reached the point where it is self-sustaining spiritually, culturally, socially and economically. Let us admit that when we established the state of Israel we did not envisage a state like all the others. We wanted Israel to be unique in its qualities: we dreamed that thousands of years of longing and prayer would ultimately crystalize not only into a conventional framework of political sovereignty but also of spiritual, cultural and educational sovereignty.

The state of Israel in its present extent and pattern cannot yet translate these wishes and hopes dating back 2,000 years, into reality. The reservoirs which it potentially controls, are not rich enough. Without constant large-scale immigration the beautiful plants which we have managed to cultivate here may die. From our point of view, preserving the status quo is actually to retreat. Tremendous intellectual and spiritual forces possessed by Jews all over the world still fertilize foreign fields. Shall we succeed in drawing these forces into the effort of fulfilling the Zionist vision?

Immigration to Israel is the uppermost stage of Zionist fulfillment. But the road to this highest step contains many way-stations of personal and public fulfillment. Let us not minimize the importance of each of these intermediate steps. I know personally many Jews who had been very distant from Israel and Zionism who have now begun tying themselves to us, at first by single, very thin threads and later by firm bonds. But even so, only few have already reached the stage of immigration.

Strangely enough, after the Yom Kippur War, when the willingness for absorption is constantly growing in Israel, aliyah is declining. Nothing is more troublesome to contemplate than this; nothing is sadder, nothing more challenging. Israel has never betrayed the Zionist vision, and had most certainly not disappointed world Jewry. It is not alleged disappointment that is preventing more Jews from coming to Israel and contributing from their potential.

I have the impression that many Jews in the world feel that Israel as she is now, already incorporates the realization of the ancient dream, that of political sovereighty in the land of Israel. I have the impression that many Jews in the world feel that by coming here in person they can no longer help in raising this political sovereignty to a higher stage. In our work in the dispersion we must make it clear to the Jewish masses that without spiritual and cultural Jewish sovereignty, the Zionist vision will have been realized only in part and that even this partial fulfillment may be in jeopardy.

But there will be no aliyah on a satisfactory and promising scale if we base it only on an organizational set-up, no matter how efficient and orderly. Many people will come to Israel as to their new home only if we conceive of both immigration and absorption in educational terms. Without a tremendous and systematic educational effort in the dispersion, immigration will not increase; without making the same effort here in Israel, the task of absorption will not succeed. We have to start immediately in preparing all the necessary instruments and setting up all the required frameworks to enable us to expand educational activities and intensify them everywhere.

In a few months since I was elected chairman of the Zionist executive I have immersed myself totally in matters of immigration. I want to continue doing this. I shall work day and night to rescue every Jewish soul that can be rescued for Jewishness and immigration. I regard myself as an emissary in a two-fold sense: an emissary of Israel in the dispersion, knocking at every door and every heart, and an emissary of the dispersion in Israel, preparing the ground to receive the olim.

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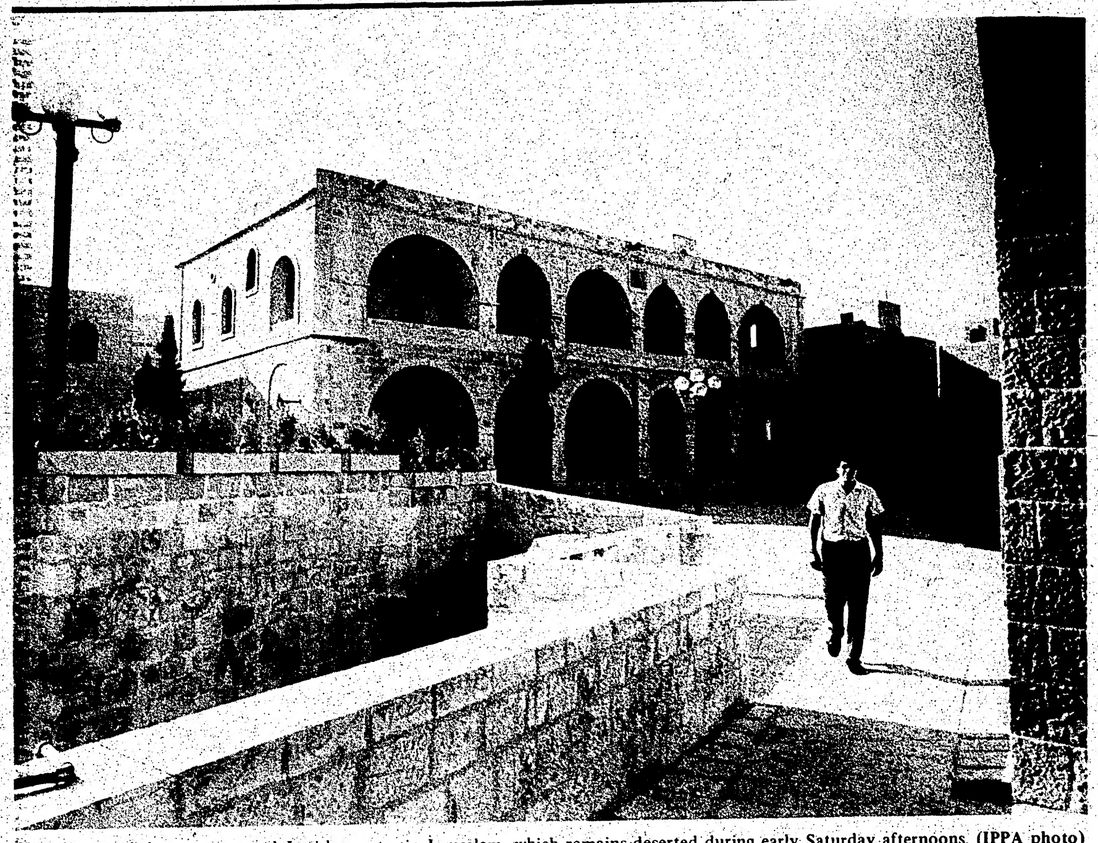

Here is part of the reconstructed Jewish quarter in Jerusalem, which remains deserted during early Saturday afternoons. (IPPA photo)

For both observant and non-observant, the Sabbath is regarded as special day

By RUTH SELIGMAN

JERUSALEM -

Saturday in Israel is the Sabbath, a time of rest, a time when the country ceases its hectic six-day work-week in order to relax and honor the day, each in his own way.

For those of us who are observant -- and roughly 30% of the population falls into this category -- the day begins early. Synagogue services usually commence at 8 a.m., sometimes even earlier. A cup of tea and a piece of cake may precede the walk to synagogue. We are usually home by 10:30 a.m. by the latest, unless there is a bar mitzvah and a kiddush in synagogue.

In many observant homes, Saturday morning is the time for a long, leisurely kiddush. It's like a small party. In the winter there is almost always "cholent"; in the summer, fruits and lighter fare. It is a chance for the young parents to go to the parks with their children, to proudly display their babies, to stroll and chat, to visit and meet with friends.

In some homes, kiddush may be merely a small cup of wine followed by cake and coffee. In these homes, dinner is then around 1 p.m. It is a hearty meal, followed by a good long afternoon snooze.

Sometime during the day -- either at noon or late afternoon -- many observant men go off for a shiur, an hour of study, which is usually held either in the synagogue itself or in a private home. It is part of the Jewish credo that education is a continuing process: one never ceases to study. Thus, the portion of the week is also read at home once during the Sabbath. In our household, it is customary to go over the portion after dinner on Friday night. All read, all participate, all ask questions, all dip -- as it were -- into the "cup of learning."

Late afternoon only the men-folk go off for afternoon and evening services. The women and children read and visit: the sense of family unity is deeply felt.

Children from 9 to 16 go off to their youth movement. In our home, our children are dedicated members of the religious youth movement, Bnei Akiva. The scouts and other youth movements also use Saturday for their day of meetings and outings.

The older children, those from 16 to 18, lead these youth groups. It has not been easy to me to realize that my "baby", that gangling 16 year old who is the tallest in the family, is responsible not only for the planning and execution of these Saturday afternoon activities, but also for the planning and supervision of the week-long trips which -- twice a year -- his group of 11-year-olds take.

For the observant, the Sabbath ends with the havdalla ceremony, the lighting of a special candle and the reciting of the prayer which marks the separation between the day of rest and the ordinary work-week. The youngest usually holds the candle. If it is a girl, we remind her "to hold the candle high so she'll get a tall husband."

For those who are not observant, Saturday is also a special day, a day which is different from other days too. In these households, the sense of family, of togetherness, is just as strong.

During the summer, in many neighborhoods, there is often a mass exodus to the beach or to visit grandparents. Cooler days find many people out camping, or on picnics in near-by parks.

For those with sons and daughters in the army, Saturday is a wonderful time to visit -- for in the army, Saturday is also a day of rest. It is a glorious release from training and drill, from manoeuvres and exercises. It is a time to catch up on sleep, to read and to achieve the break from the routine which is necessary for physical and mental sanity.

Of course, there is guard duty and, in times of emergency, no Sabbath at all. Today there is -- thank God -- quiet again, so the army is also able to "make Sabbath."

An army camp on Saturday is a lovely sight with parents and relatives, friends and acquaintances, coming to visit. They bring the home-made cakes and goodies which make each soldier's life a little brighter. As everyone eats and chats, there is a mutual sharing of news and gossip, of bringing each other up to date on what has happened during the week -- or weeks -- since the last visit, whether it was at camp or at home.

In all neighborhoods, Saturday afternoons are extraordinarily quiet. It is as if the country -- to a man -- takes to rest. It is, perhaps, the only time that the traditional 2 - 4 p.m. rest hour is really observed.

Sderot is enriched by foliage

By EVELYN STROUSE

SDEROT --

A development town is rarely a treasure-trove of culture or commerce and Sderot is no exception. It is just far enough away from Ashkelon and Beersheba to make getting to either place a chore and is too small to afford its citizens much leisure time enrichment. I knew all of this when I planned my trip to Sderot, expecting to spend a few barren hours in a barren place and to come home disgruntled.

But at 2:30, when my bus dropped me off at the end of a lane, near a brick wall fragrant with honeysuckle, we had already been travelling for several kilometres between tall rows of trees, which continued along the country road that took me to the centre of town.

Although I had been hot and thirsty and tired, riding the bus in mid-summer, at mid-day, in mid-hamsin, when I alighted at Sderot I forgot my discomfort. The air was alive with the sound of birds and the rustle of breezes through all the leafy boughs. As I walked past a few small houses, protected and surrounded by trees, I noticed an occasional couple sitting in the garden talking and sipping juice. I remembered that minutes before I had been hot and thirsty; I was still thirsty but the heat was now scarcely noticeable; it had been waved aside by the imperious branches of thousands of trees. Even the town's terraced shopping centre, on one of whose levels I found an open kiosk and a drink, had made room for trees and flowering laurel.

Across the street from the centre's fourth level, budding hedge rows enclosed a formal garden; I took a path that led me into a pine forest. Immediately on my right, dramatizing and dominating the entrance, an ancient amphitheatre thrust itself out of the foliage. I sat down for a while on an old stone, cool with creeping grasses and shaded by the pines that curved inward to protect the broad tiers of seats. There was a musical performance that day, given by birds in such number that the trees themselves seemed to sing.

In a little while, after I had wandered deeper into the forest and discovered, besides pine trees, acacia, eucalyptus and carob, it was time to go home and I walked back to the little lane and waited at the brick wall for the bus. Why, I asked myself, had this little interlude been so peaceful, so quiet and unhurried? Certainly the release from the hamsin, but that was a negative value and I was filled with a sense of the positive.

I recognized the scientific and ecological contribution of the Jewish National Fund which planted the belt of green around Sderot. The JNF is doing the same around Ofakim and Netivot (two neighboring towns) in the desert, and in fact all over the country. For these trees have the ability to cool air and produce oxygen in areas once stifled by smog and dust, thus preventing pollution and improving the climate -- but I was sure from today's experience that trees have a psychological effect as well.

All of this must quite unconsciously calm the spirit. Restlessness and ambition cannot be curbed by trees, nor perhaps should they be, but if the charms of green air and singing quiet can enhance the quality of life, then a multiplicity of towns like Sderot, a wooded suburbia, should provide productive leisure at the end of a working day.

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Housing is a problem for many newcomers to Israel. But it wasn't for the Menashe Broder family, formerly of Montreal. These ball houses are now popping up throughout Israel to help meet the drastic housing shortage. (Photo from IPPA)

Family didn't experience usual aliyah difficulties

By LEA LEVAVI

JERUSALEM -

When he began making inquiries about aliyah, Menashe Broder -- a Montreal lawyer -- was told to expect difficulties here. Israel is overflowing with lawyers and immigrant attorneys have great difficulty finding employment. But the Broders -- products of a Labor Zionist education in Montreal and active members of the movement -- were not so easily put off.

"I figured it would take me a while to find something here but I knew I'd get settled eventually," Broder said. "I started out on the assumption that it would take three years. We got here in August, two years ago, and while I was studying for my bar exams I saw an ad for a lawyer with a good knowledge of English. I got the job and I'm very satisfied."

All of the Broders converse fluently and easily in Hebrew. The Labor Zionist school they attended (and where their 10-year-old daughter Pnina began her studies in Canada) provided basic instruction in Hebrew -- besides lessons in English, French and Yiddish.

Their knowledge of Hebrew, of course, has helped the Broder family make a relatively easy adjustment to Israel. "One reason many immigrants have social problems here is that they don't know the language. If they insist on speaking their native language, they must remain alone or end up in a self-created ghetto with other immigrants.

"There's another thing. Social life is a two-way street. If we sat around and waited for the Israelis to knock on our doors, we wouldn't have any friends. But if I had moved from Montreal to Toronto, I would have had to make new friends there too, and it would have required the same effort."

Broder said he misses his lifelong Canadian friends and that many years must pass before the same kind of deep friendship could develop with people he has met here. "Maybe your old friends will come to Israel," Pnina suggested hopefully.

Part of the Broders' social circle consists of Israelis whom they had known in Canada. Broder also has made friends at the Tel Aviv industrial concern where he is employed. His wife, who works as a teacher of English at a Histadrut vocational school, also has opportunities to make new friends at work.

"I don't have any trouble at all in school," Pnina, who speaks Hebrew like a sabra, said. "At the beginning I was afraid because all the kids were new. But I imagined more problems than really existed."

The Broder's seven-year-old son David, has also made an excellent adjustment.

It seemed impossible to find an area of life in which the Broders had the problems typical of most new immigrants. For them, housing was no problem at all. They bought their apartment -- located in Ramat Aviv, one of Tel Aviv's nicer residential areas -- two years before their aliyah. "We had plans to come and we decided to buy an apartment," Broder explained.

Many immigrants complain about the bureaucracy in Israel but here, too, Broder assured me he and his family have no real complaints. "There are some people who are unhappy here for one reason or another and every little difficulty gets blown up into a major issue. There is bureaucracy here but you learn to accept it. Also, a lot depends on how you act toward officials. If you come in angry at the clerk before you start, you're bound to be received accordingly."

Greenberg brothers have rebuilt 'insignificant' Israeli film industry

By SHELDON KIRSHNER

"We started the motion picture industry in Israel," said Sidney Greenberg, without the slightest touch of exaggeration in his voice. "When we came into the market there was nothing."

Greenberg and his brothers, who own and operate one of Canada's largest film processing laboratories, Belleview Pathe Limited, are today the acknowledged giants of the fledgling Israeli film industry because of their undeniable success in restructuring what was considered a flagging, insignificant industry.

Their subsidiary company in Israel, Berke-Pathe-Humphries Ltd., has attracted European and American film makers to Israel because the word has gotten around that the Greenbergs' facilities are the last word in modern cinematic technology.

Otto Preminger, the well known producer who make **Exodus**, decided to shoot sections of his latest film, **Rosebud**, in Israel because the Berke-Pathe-Humphries lab is among the finest in the world. In the last two years, such films as **QB VII, Billy Two Hats** and **Jesus Christ Superstar** were filmed and processed in Israel thanks to the persuasiveness of the Greenbergs.

But the Greenbergs -- Sidney, Harold, Ian and Harvey -- do not only handle motion pictures. Their studio, which employs some 65 technicians, processes much of the footage transmitted by foreign TV correspondents stationed in Israel. During the Yom Kippur War, with only a handful of technicians, Berke-Pathe-Humphries processed virtually all of the film which appeared on TV screens throughout the world.

One of the most remarkable things about the Greenbergs' achievement in upgrading Israeli cinema is that it was accomplished in the span of a few short years.

Sam Bronfman, whose family owns part of Belevue Pathe, originally interested the Greenbergs in establishing a branch operation in Israel. He persuaded them to attend the 1968 Jerusalem Economic Conference, inaugurated by the government to stimulate investment dollars. It did not take long before the Greenbergs became convinced of the need to build a sophisticated processing lab in Israel.

"The industry was practically non-existent in those days," explained Sidney Greenberg, 36, who is vice-president of Belleview Pathe. "Their films were strictly in black and white because color features, an expensive proposition, had to be developed abroad. Foreigners, even if they wanted to work in Israel, simply had no facilities."

The Greenbergs bought out the oldest black and white lab in the country, located in Givatayim, a suburb of Tel Aviv. The building was stripped and new equipment worth more than $1 million was installed.

"Whatever they had there was useless," said Greenberg. "The water

Cont'd on Page 11

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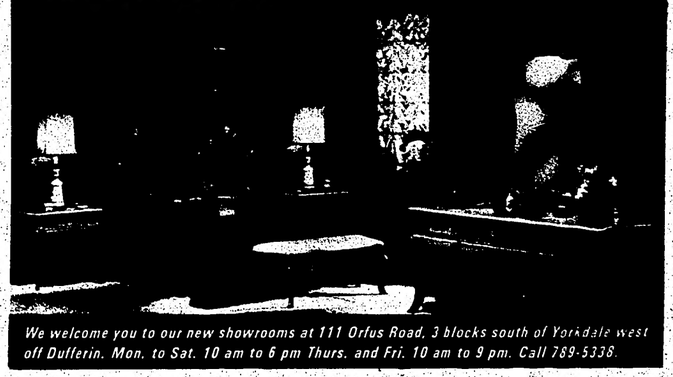

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A day at the beach is one of the Israelis favorite forms of leisure, according to a recent survey. Jacob El-Baz captured this summer scene on his recent trip to Israel.

Despite police harassment, Moscow Jews, young and old, gather for Sabbath services at synagogue on Arkhipova St.

By VITALY RUBIN

Russian repression and the example of Israel have provided the fuel for a rebirth of Jewish identification among tens of thousands of Jews in the Soviet Union. The writer, a distinguished Orientalist, who has served 18 months forced labor in Soviet coal mines, and has been refused an exit visa for Israel, writes of the underground Hebrew schools in Moscow.

Sabbath by Sabbath hundreds of Jews gather outside the Moscow synagogue in Arkhipova St. The authorities, unhappy about this, at first fenced off the vacant plot just opposite the synagogue to leave as little space as possible for this gathering. Then, traffic was diverted from the next street through Arkhipova to create as much noise and nuisance as possible.

Then militiamen began to push Jews aside and deafen them with megaphones ordering: "Back to the pavement! Don't interfere with the traffic!" A few months ago the pavements of Arkhipova St. were narrowed to make it even more uncomfortable.

In spite of this, Jews from all social strata, old and young, ignored the disapproval of the authorities and have come to synagogue -- some to pray inside and others to meet outside.

This is the most conspicuous expression of the striving of Jews in Russia to live their own life. Other forms of communication -- profound and intense -- are taking place in private apartments. Study of the Hebrew language is one.

This is a remarkable phenomenon in a country where Hebrew is prohibited and where there do not exist even minimal conditions for its study, neither textbooks or recordings. Even broadcasts in Hebrew from Israel have been jammed for nearly two years. Nevertheless, dozens of people, mathematicians, physicists and engineers have learned Hebrew and are now teaching it to small groups of pupils.

In addition, specialists such as scientists, who have been pushed out of their proper occupations, have created for themselves a new channel of communication -- seminars for the study of Jewish history and culture.

Until recently, the existence of such groups and seminars was possible only under conditions of strictest secrecy. Now Jews no longer hide themselves and the groups work openly. Moreover, although Jews made several attempts to register their educational groups as the law requires, the Soviet authorities did not give their consent. But now they know that it is impossible to liquidate these forms of Jewish life without mass repression.

The centre of this Jewish community created anew, are people whose applications for permission to go to Israel have been rejected. Many of them have been unemployed for years, regarded as outcasts and pushed out of Soviet life.

They have been refused the right to emigrate on the grounds either that they are important specialists or have had connection with state secrets in their work (in most cases a pretext palpably untrue). A special term has been coined for this group. "Otkazniks" -- from "otkaz", to refuse.

Russian Jews are emigrating mainly because they understand it's not possible to live in a country imbued with policies of discrimination against them, only at the price of their human and national dignity. They are trying now to find their home in "the Promised Land" where they feel attached historically.

In the past, a Jew who decided to emigrate and openly declared this, found himself in total isolation within the typical collective Soviet society. But now when he strives to contact other Jews who have chosen the same course, he finds forms of Jewish life unheard of only two years ago. There is an inner force which is consolidating the Jews in a country where only official organizations are permitted.

The action of the Soviet authorities which has put the Otkazniks in their desperate situation has primarily harmed these authorities themselves. It is precisely the Otkazniks who have become the Jewish leaders in both social and spiritual spheres.

When, in 1972, the Soviet authorities tried to stop the emigration of intellectuals by means of the "Education Tax Law," it was the Otkanziks who explained to Western public opinion the ugly dimensions of this measure.

They scored an important victory. An unprecedented wave of protests compelled the Soviet authorities to write off the law in practice, so that emigration was able to continue.

At the same time, in defiance of all the obstacles, Jewish life is being reborn in a country where its traditions had been "totally annihilated."

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Study shows Yom Kippur of no concern to many

By HAIM SHACHTER

JERUSALEM –

Yom Kippur has no significance to 16% of the Israeli population. This was one of the startling statistics discovered by Professor Elihu Katz and Dr. Michael Gurevitch in a survey recently published called The Culture of Israel.

Begun at the beginning of the '70s, the study commissioned by the Zalman Aran, minister of education, was based on 4,000 personal interviews in 56 towns and villages in the country.

A key area of study was how Israelis spend their leisure time and what their attitudes to leisure are.

Some 60% of those interviewed measured the Sabbath high as "a quiet and cultural evening." But about 1/4 indicated a desire for some change in their Friday nights habits. Other data shows, 81% of the population in Israel do not go to concerts; 72% do not engage in study of any kind; 42% do not frequent public parks. On the other hand, only 2% do not listen to the radio and 9% do not watch television.

Lotteries and weekly football pools are popular with 65% taking part.

Israeli cinema-goers occupy one of the foremost places in the world, although the inquiry was undertaken at a time when the Israel television network had been functioning for only two years.

Besides entertainment, the cinema provides an opportunity for "going out." Twenty-six percent of the Israeli population visited the cinema at least once a week, and the most popular type of film was the melodrama, with comedies a close runner up. That picture has changed considerably: many cinemas have closed down and others are threatened with closure.

And how does reading fare among People of the Book? Twenty-two percent of the Israel population read no books whatever, while 9% read over 50 books a year. In Israel 42% of the population read over eight books per annum so that European countries lag far behind Israel in this respect. Those who decry the Israeli's reading habits will be surprised to learn that 47% read "belles lettres," and 15% read material classified as serious and contemplative literature. A mere 2% are interested in thrillers and sex.

Sixty-three percent of the reading public said they read to learn and enhance their knowledge; 62% said that they read in order to overcome "loneliness", while 52% read for the sake of "an experience of beauty." Bible reading in Israel is still widespread and the Scriptures are regarded as a factor strengthening one's links with Jewish tradition.

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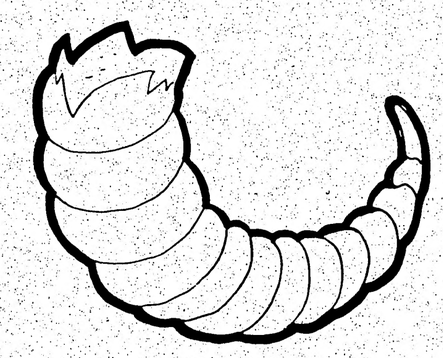

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1/4 teaspoon ground ginger
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1/4 cup strong tea, cooled
1/4 cup orange juice
1/2 cup chopped nuts
1/2 cup raisins

Sift together flour, baking powder, baking soda, salt, cinnamon and ginger. Beat eggs with sugar: gradually beat in corn oil and honey until completely blended. Add flour mixture alternately with tea-orange juice mixture. Stir in nuts and raisins. Pour into ungreased 10-inch tube pan. Bake in 350 degree F. oven for 15 minutes: then reduce heat to 300 degree F. and bake for 1 hour or until cake tests done. Invert pan immediately and cool cake completely before removing from pan.

'Our summer like so many others—but with a difference; there is a slight sense of apprehension felt in the air'

By RUTH SELIGMAN

JERUSALEM –

It is such a peculiar summer, this summer of 1974 which is following a year of turbulence and horror. It is a summer like so many others, but with a difference -- some felt directly, some sensed only unconsiously.

I ride by the public swimming pool and it is full of young, gay youngsters, splashing in the water. I go to the open-air market, the "shuk", and it is full of the same luscious fruit which always makes summer fruit and vegetable shopping a pleasure. The peaches, pears, plums, watermelons, cantaloupes, grapes, tomatoes, cucumbers, green peppers and fresh corn are heaped on the tables -- a joy to see, a delight to eat. Of course, everything seems to cost twice as much as what we paid last summer.

Inflation is becoming such an accepted way of life that we almost automatically pay exorbitant prices for basic necessities. We recite to ourselves the litany which keeps many of us going. It is what I call the second miracle, the miracle of managing to balance our budgets in the face of ever-increasing price rises. The first miracle was, of course, the founding of the state.

This year in Israel, it's a summer with a difference. On the surface, it's relatively quiet, but it is taking time for the scars of the Yom Kippur War to heal. Youngsters here enjoy Gan Hashlosha Hotsprings. (Jacob El-Baz)

The summer is as hot and enervating as always and -- even with the high cost of electricity -- the whir of neighbor's air-conditioners is no longer an unusual phenomenon.

So much is the same. The children have summer lessons to prepare, which they never take seriously. I'm not sure that their teachers do either.

My neighbor continues to give private tutorial lessons. "Summer is my best season," she says, "as children who failed exams last year prepare for the make-up ones which they will take in the autumn."

Most nurseries and day care centres stay open the month of July. "It's August when I feel the strain of vacation," says more than one mother. It always has been. Summer 1974 in Israel is so much like other summers.

A surprising number of Israelis continue to take off for trips abroad. For many, the vacations are postponed ones "until we were a little more certain that the military situation was stable."

Yet, as much as the summer seems the same, one senses an under-current that cannot be defined, clarified or put into concrete words. This summer is not quite like all others.

We have all gone through so much this past year that the summer -- with its vacation periods and children at home -- has taken most of us by surprise.

And there are gripping moments to remind us that for many the war is not that far away. There was the warm, moving bar mitzvah ceremony recently, held for 65 boys whose fathers had given their lives in defence of our land. The ceremony was held, as it traditionally is, at the Chassidic Kfar Habad village whose members have adopted -- with spirit and admirable ambition -- all of Israel's war widows and their children. For them, they also always provide a seder at Passover time which is moving because the stress is on joy and celebration, on emphasizing the positive.

The bar mitzvah ceremony was held in a similar spirit. It was pure delight to witness, to watch the boys laying tefillin for the first time, to see them munching sweets and to watch the frenzied, exciting dancing. However, what tore at my heart-strings were the faces of the young widows, surrounded by their younger children. All were sharing with pride their brothers' and sons' fulfillment of one of Judaism's most sacred mitzvot, but it was a pride tinged with sorrow.

"Summer -- and the livin' is easy" is what George Gershwin once wrote in his memorable operetta **Porgy and Bess**. And so we are trying to make our life a little easier this summer, to take the children to the beach or pool, to cut the housework to a minimum so as to have as much time as possible with our offspring.

And we, the mothers, have an added task this summer. Many of us are both fathers and mothers as our men-folk continue to get notices for reserve duty -- for shorter and longer periods of time as the needs of their different units dictate. Israel is still in a state of alert, still vigilant.

My doctor laughingly tells me not to get sick in August. He will be on reserve duty then. The garage mechanic is off for a short 10-day army course. "Don't worry," he says, "my son knows what to do." I have my doubts. His son is all of 17 and, as much exposure as he has had to the intricacies of auto repair, I hope we won't need him.

One of our leading vocational schools is running "how to do it yourself" courses. We're all turning into plumbers, electricians, gardeners and repair-men par excellence. There is a positive side to the current lack of available personnel.

So it is summer again -- and relatively quiet, politically and militarily. But the scars of the past year take time to heal and so it is a summer with a difference. There is a sense of apprehension in the air, but -- wonderfully and miraculously -- it is slight enough to make the day at the beach or our usual camping trip as much fun as it always has been.

Greenberg brothers rebuilt film industry

Cont'd from Page 9

supply was too salty, too hard or too soft for our purposes and the soundproofing in the walls, which consisted of hay, echoed. For Israel it was all right, but not for foreigners."

Greenberg and several aides went to Israel to supervise the rebuilding of the three-storey, 15,000 square foot facility. His assistants, a sound technician, a processing technician, a technical advisor and an assistant general manager, who should have stayed in the country for about six months, remained for 4 1/2 years. Non-Jews, they loved the Israeli way of life, the informality, the sun and the beaches.

"It was rough going at the beginning, not the easiest thing," said Greenberg, who visits the lab about once every four months, "It's hard to work with an Israeli. He may argue with you. He likes to do it his own way. Israelis don't take no for an answer. You've got to hit them over the head a few times. They didn't seem to understand the rationale behind our policies, or the notion that there is only one way to do it in technical matters."

Continuing, Greenberg said, "Most of the material had to be shipped in, and you couldn't get things done on the phone. I only kept to it because I was young."

But he added: "The cooperation from the government was superb. They backed us up 200%."

Greenberg is proud to note that Berke-Pathe-Humphries has contributed to the absorption of new Russian immigrants by providing opportunities for a few talented film makers and by training and employing 15 lab technicians. Berke-Pathe-Humphries is now cooperating with the government in the production of two 90 minute color documentaries about life in Israel. The cost of each film is $200,000.

Berke - Pathe - Humphries, which has had an average of 20 film features per year since its inception six years ago, has only recently begun to show a profit margin. And thanks to its promising future, it has managed to attract Israeli and American investors, who feel confident that Israeli cinema can be both provocative and profitable.

New truths emerged

Cont'd from Page 5

sent cables of support to Israel, they demonstrated for the right to join the Israel army, they protested to the Russian news agency Tass over its prejudiced reporting of events. A record number left during and immediately after the war.

Numbers were restricted somewhat in the latter part of the year but it was hoped that outside pressure would again raise the rate of emigration. The proportion of those proceeding to destinations other than Israel (notably to the U.S.) also rose in the latter part of the year. The struggle for emigration in 5734 was symbolized for many most vividly in the story of the Panovs, the Russian dancers, who were victimized and refused permits for two years before being allowed to leave for Israel, under pressure of intellectuals and artists from many parts of the world.

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Six million Holocaust victims 'a myth,' it says

Parliament, media investigate pamphlet

LONDON (JCNS) -

Six million Jews were not murdered by the Nazis according to the author of a pamphlet published in Britain by an anti-Semitic political fringe group -- it is all part of the Jews' myth-making machine. . . A question put in the House of Commons by a Jewish Labor Member, Paul Rose, and the investigation carried out by the mass circulation **Daily Express**, after one of its readers discovered 5,000 pamphlets in the basement of a south coast guest house, has exposed a skein of extremist neo-fascist groups operating in a shadowy world of false names and forwarding addresses.

The real identity behind the pseudonym Richard Harwood employed by the author of **Did Six Million Really Die?** remains a mystery. The publishers, Historical Review Press, cannot be located. The only people behind the publication revealed so far are members or sympathizers of the extreme Right-wing National Front.

The NF has yet no members in the House of Commons but has been successfully exploiting antipathy and resentment towards Britain's colored immigrants by picking up in some constituencies over 10% of the vote. In the 1974 General Election the NF put 55 candidates in the field and polled 100,000 votes.

There can be little doubt about the libellous character of the allegations made in the pamphlet against the Jewish people. For it goes much further than denying the fact of the death of six million Jews as a direct result of official Nazi policy. The Jewish people stand accused not only of falsifying evidence, forging affidavits and faking photographs. The pamphlet also suggests that the "enormous fraud" was committed with the deliberate purpose of blackmailing the world into accepting the establishment of Israel and of financial gain by way of German compensation.

"It is possible," the author wrote, "that the story of the six million Jews is serving a political purpose, even that it is a form of political blackmail? So far as the Jewish people themselves are concerned, the deception has been of incalculable benefit. It roused sympathy for their Jewish National Homeland they had sought for so long." The deception about the six million, he went on, also helped the Jewish people to have its strength "consolidated financially."

The Daily Express some time ago got on the trail of the pamphlet and revealed some of the men behind its publication and distribution. "Tracing the authors back to the National Front," it stated, "required a full-scale **Daily Express** investigation."

The first the paper heard of the pamphlet was when one of its readers discovered 5,000 copies stored in the basement of a Brighton guest house called Heidelberg. The Heidelberg's manager, Alan Hancock, told **The Express** that his guest house had a German name because his wife was German; that he himself "had no contact with any political group"; and that he had not been aware of the thousands of copies in his basement. Though **The Express** does not mention it, Hancock (who sometimes uses the name of J. Greville-Stewart) is the founder of the Racial Preservation Society which is associated with the NF.

Further inquiries by **The Express** team established that 23 Ellerker Gardens, used as the forwarding address for the Historical Review Press, belongs to Robin Beauclair, a 55-year-old farmer and a close associate of Hancock. But unlike Hancock, he did not deny his active association with the NF. **The Express** claims Beauclair received the mail (addressed to Historical Review Press) and dealt with the financial side of its magazine.

A former prisoner of war in Germany, Beauclair told **The Express**: "The story of six million Jews being slaughtered is a total myth." According to the pamphlet only 300,000 Jews perished which could happen in any large scale war. "The object of our publication, is to educate the people and reveal the true facts," Beauclair said.

He added: "We are a small group, call us John Citizens, and we are not all necessarily members of the NF. Our purpose is to sweep aside all Jewish propaganda of the past. Don't you know that we live under Jewish domination? The entire mass media is Jewish controlled. It is time that we, as British people, dictated our destiny."

From the Yad Vashem Archives in Jerusalem comes this photograph of Jews executed in Lodz, Poland during the Second World War. A British group has published a book saying six million Jews did not die in the war.

Jewish togetherness strengthened by war

Cont'd from Page 4

being separated from his family as a result of his diplomatic duties.

Leif Donde attended the Danish School of Business Administration and upon graduation was hired by Peter Heering, the firm which makes the famous Cherry Heering. Says Donde, "I acquired my commercial training there."

Following a year as an exchange student at Union College in New York state, Donde returned to Denmark and began a succession of various jobs in the exporting business. He got his first taste of foreign service in 1961 when the Danish government sent him to Argentina as a trade officer. However, it was not until two years later that he actually joined the foreign ministry. Donde today is one of the handful of Jews working for the foreign ministry. "Jews prefer to be independent and on their own," he explained.

For his initial two years as a foreign service officer, Donde worked in Copenhagen learning the intricacies of international trade.

Donde's first overseas assignment took him to Malaysia, where he assisted in setting up the Danish embassy in Kuala Lumpur. After that he was sent to Singapore, where he performed the same function. In April of 1969, he was appointed the charge d'affaires of the embassy in Singapore. He was called home in the autumn of 1972 and spent the remainder of his time in Copenhagen, absorbed in Common Market problems.

In Toronto, his job consists of assisting Danish visitors, promoting his country's consumer goods, food products and industrial equipment, and disseminating general information about Denmark.

Although he has been in Toronto for only a short while, Donde is "favorably impressed" by this city. "It is an extraordinarily clean and modern city, and I am amazed by the fantastic, orderly traffic."

Leif Donde swims and plays golf, which he learned in the Far East. "I know how to hit a ball but that's it," he exclaimed.

Donde, his wife and three daughters, 8, 10 and 12, will reside in Forest Hills. Aside from himself, the only male in the family is a dog.

"He gives me moral support," he laughed.

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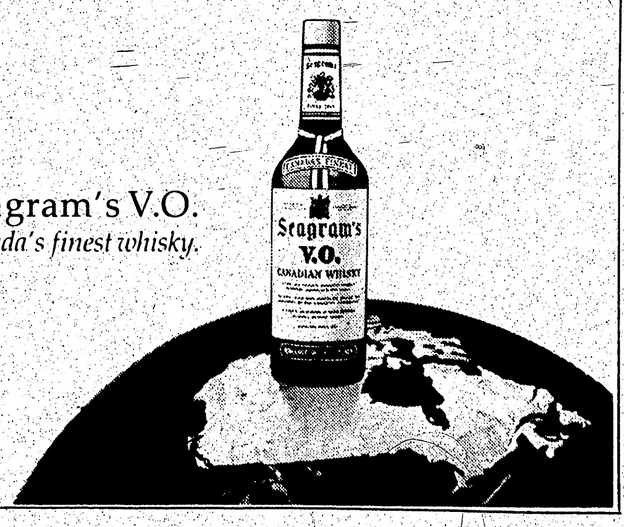
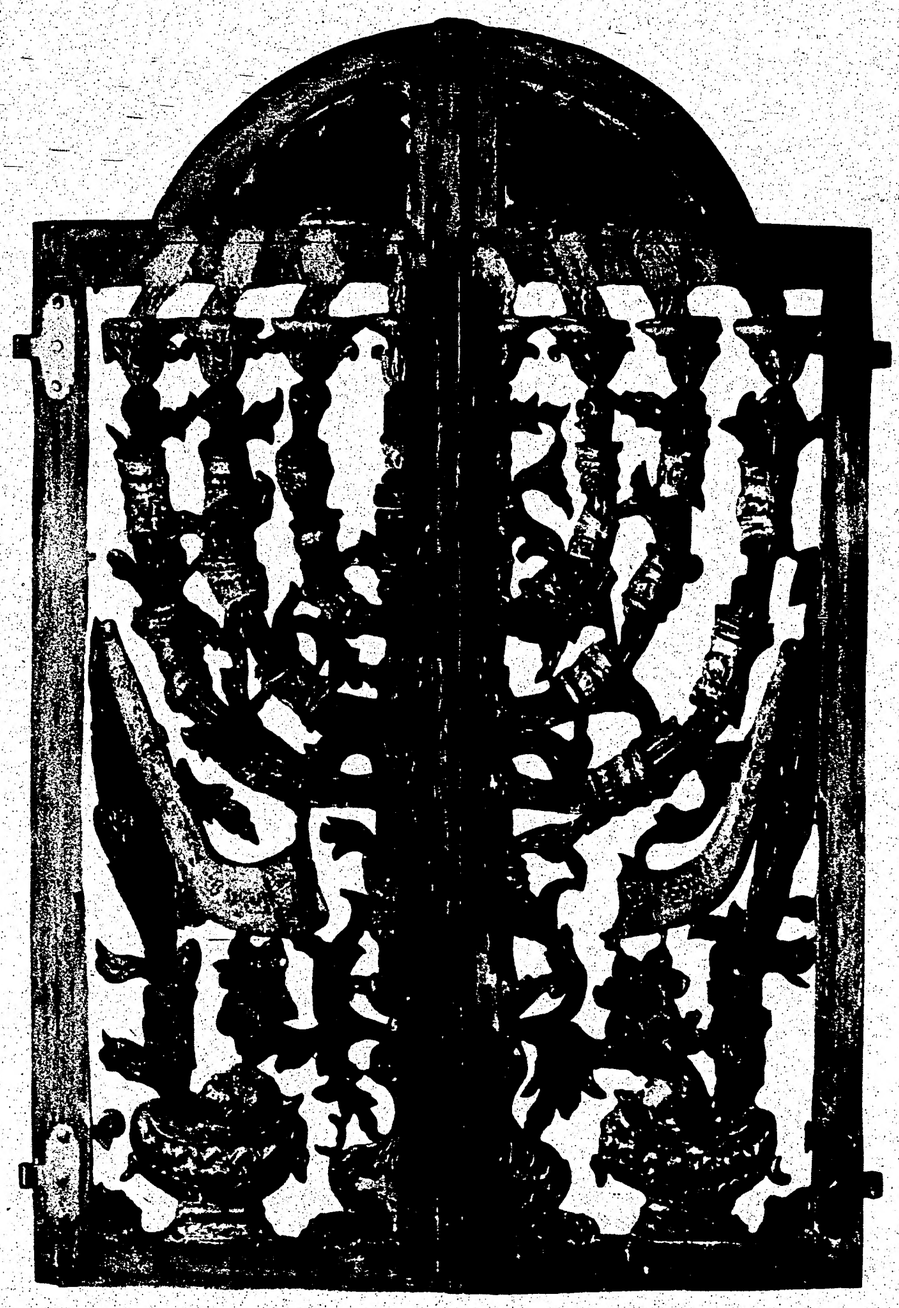


AT THIS SPECIAL TIME OF PRAYER

RITUALS HAVE ROOTS DEEP IN JUDAISM'S HEART



These carved wood ark doors are from 18th century Poland. Today they're in the Cincinatti Hebrew Museum.

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

The blast of the shofar cuts through the senses and the mind to hearken Jews back to the teachings of the Torah and remind them of the basis of their existence. Like Teki'ah, Teru'ah, and Shevarim, some of the oldest musical sounds used that are still in existence, the ritual objects connected with the High Holidays have connections deep in the heart of Judaism.

Each of the symbols springs from the three levels of worship on Rosh Hashanah: Malchuyot — the kingship of G–d; Zikhronot — remembrance; and Shofarot — the clarion call of the shofar.

The imagery of crowns derives from the idea of Kingship or Sovereignty. Any object which symbolizes man's unquestioning obedience to G–d seems to have arisen through the theme of mastery, remembered through the Akedah or sacrificing of Isaac (the portion read the second day of Rosh Hashanah).

Remembrance is a four-fold type of cognizance. It is both G–d's remembrance of man; the Day of Judgment; man's remembrance of his covenant; the contractual relationship between G–d and man; and to remember that "this day the world was called into being."

The call of the shofar ties all these elements together. The ram's horn itself symbolizes the horn, caught in the bushes, of the ram which Abraham sacrificed when G–d spared Isaac. Jewish philosophers attempted to explain the significance of the shofar. Saadiah Gaon offered 10 reasons for sounding it:

–To proclaim the sovereignty of G–d, since it was the custom to sound it at a coronation;

–To herald the beginning of the 10 days of repentance;

–As a reminder to be faithful to the teachings of the Torah, since the shofar was heard at the giving of the Torah;

–As a reminder of the prophets, the teachers of righteousness, who raised their voices like the shofar to touch our consciences;

–To the sound of the trumpets the Temple fell, and to the sound of trumpets it will be restored;

–As a reminder of the Akedah, since the ram which was substituted for Isaac was caught in the thicket by its horns;

–To inspire awe ("Shall the shofar be blown in the city and the people not be afraid");

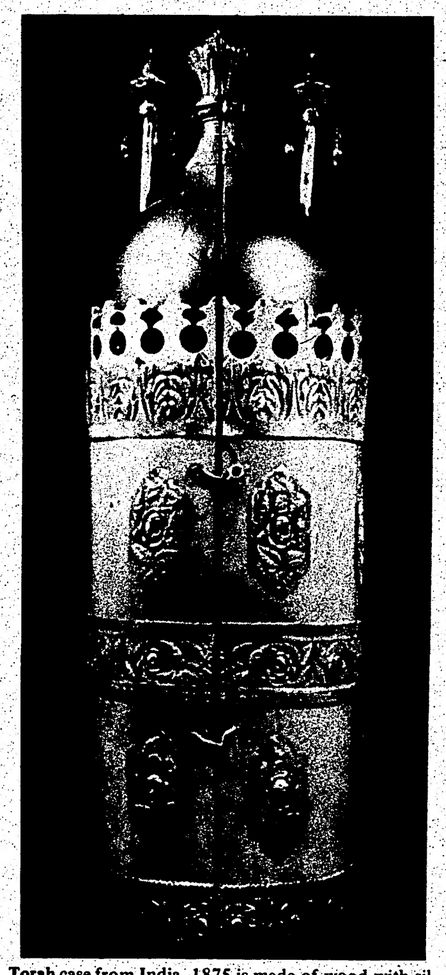
–As a summons to the Heavenly Court on the Day of Judgment;

–As a reminder that the shofar will call together Israel's scattered remnants to return to the Holy Land;

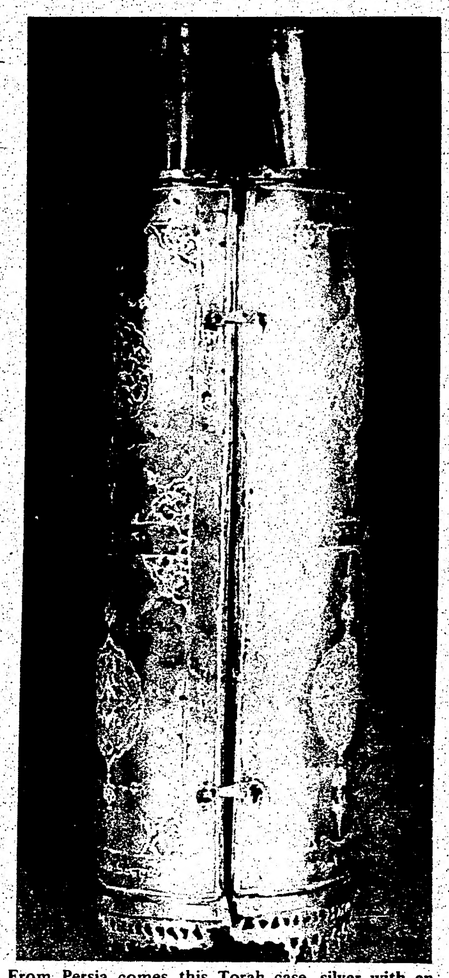
–As a reminder of the day of resurrection, the return to life.

Maimonides summed up the symbolism in these words: "Awake O sleepers from your sleep, O slumberers arouse ye from your slumbers, and examine your deeds, return in repentance and remember your Creator."

The manifold symbolism, with its richness of meaning, adds to the spiritual impact of this festival.



Torah case from India, 1875 is made of wood with silver platelets. Among Oriental Jews, tradition is to place the Torah in a stand which is set on reading desk and from which Torah is read. It is now in Israel.



From Persia comes this Torah case, silver with engraved decoration and inscription. On the outside and the inside are quotations from biblical and liturgical sources. This case was made around 1764.

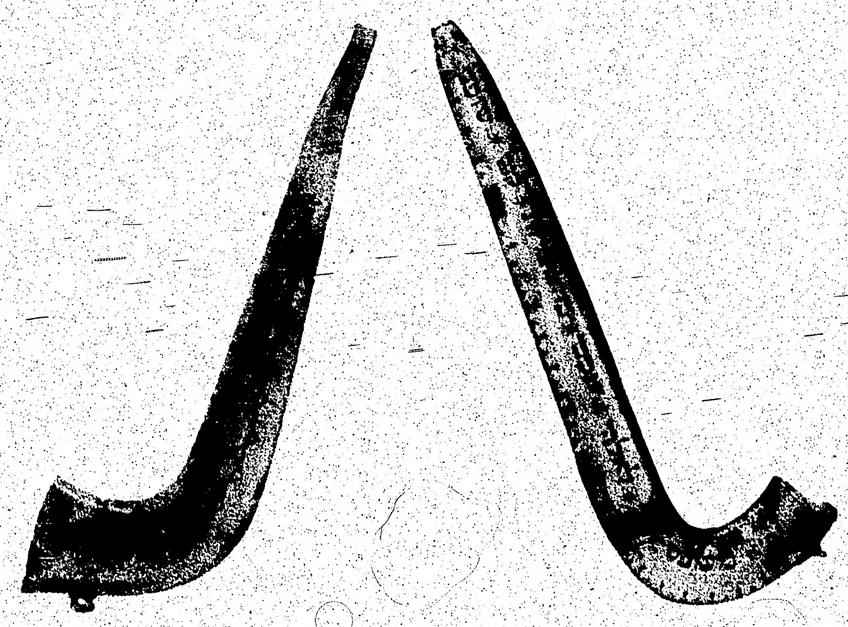
From Asia Minor comes this 19th century hammered brass depicting the sacrifice of Isaac. It is shown against a floral background of the Tree of Life with animals and birds. Plate is from New York Museum.

This 1863 silver belt buckle for the Day of Atonement comes from Lvov, Poland.

Engraving shows children of Israel in the wilderness worshipping at the Tabernacle. Sacrifical ark is in middle; behind it is open Holy of Holies. All pictures on this page are courtesy of Jewish Public Library.

Shofar, talis and hat were used by a Ba'al T'Kiah of the Wertheimer family of Prague. Made in 1744, it is now in the collection of the historical Jewish townhall in Prague. The hat's decoration shows King David with his harp at his side, praying on his knees. Text on hat is that of the prayer before shofar blowing.

This is a page from a 15th century book of festival prayers from Florence. It is from a manuscript commissioned by Elijah Dattilo Gallico of Vigevano. It is now in the library of Jewish Theological Seminary.



The 15-inch shofar on the left comes from Germany and is inscribed: "I, the humble son of Wolf of the city of Dieburg." On the back is written: "Blow the great trumpet." It was made in 1781–81. Right, is a 17-inch shofar inscribed: "Blow the horn at the new moon, at the full-moon, on our feast-day, for it is the statute for Israel, an ordinance of the God of Jacob. With trumpets and the sound of the horn."

Oriental treasures' shop

Shop fulfills childhood dreams of China-born ladies

By MIRIAM HERMAN

TORONTO –

There's a little shop on Avenue Road where you can try on a three-inch silver filigree fingernail guard once worn by a Chinese concubine of old.

Or you can see a piece of silk embroidered with the forbidden stitch, a special stitch used to decorate only the garments of royalty and thereby forbidden to ordinary mortals.

Or you can just browse among the ginger jars, the 18th century teak carvings, the Satsuma bowls, the cloisine vases, and the jade jewelry.

And if you want to, you can learn the pedigree of each and every item. All you have to do is ask. Because the little shop jam-packed with Oriental treasures is owned by Dolly Beil and Luba Schiller who delight in showing and explaining their antique collection, whether you make a purchase or not.

You see, they were born in China, of Russian Jewish emigre families, and the shop fulfills a shared dream of surrounding themselves with treasures reminiscent of their childhood years.

And if you happen to drop a Jewish word or two, (and with a little bit of urging), you may hear about those childhood years -- years spent as Jewish youngsters in a war-torn China that was first occupied by the Japanese and then taken over by the Communists.

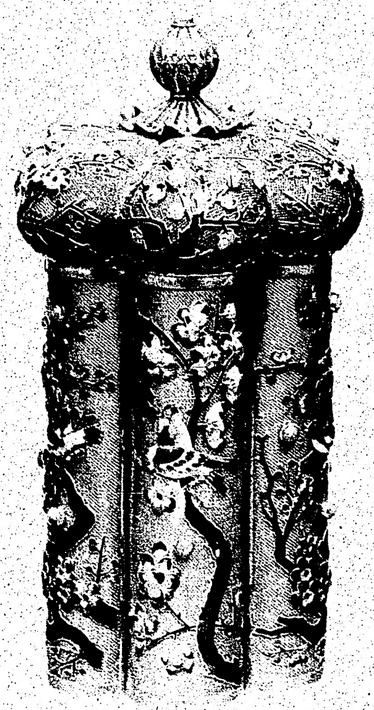
Actually, their lives were quite different. Mrs. Schiller, now a mid-30s mother of three young sons, was born in Shanghai, a sophisticated industrial centre with a fairly large Jewish community. Most of the Jews were Russians who settled in China after the revolution of 1918, but community numbers swelled prior to World War II with the influx of Austrian, German and Polish Jews escaping the Nazi horrors.

For Mrs. Schiller and her family, Jewish life centred around the home, not the synagogue. The Jewish club, run by the community, was the social and cultural life-line.

"In Canada, everybody is so busy it is difficult to maintain a friendship. It is not like colonial life," Mrs. Schiller pointed out.

Dolly Beil

Luba Schiller



This sterling silver filigree, hand-enamelled box is on display in a shop on Avenue Road owned by two China-born ladies. Box is hand set with corals.

Her mother worked in the far east Palestine office of the Jewish Agency, evacuating Jews from China to Israel both before and during the Communist take-over.

Mrs. Beil was born in the port city of Tsingtao, but raised mainly in Tientsin, in the province of Shantung (that's where the silk comes from), about 90 miles south of Peking.

The close-knit Jewish community there numbering about 7,000, boasted, along with the Jewish club, a parochial school, an Orthodox synagogue, a hospital and the Zionist youth group, Brit Trumpeldor. Russian, English and Hebrew were the official languages.

During the Japanese occupation, the Tientsin Jews were well treated, the club was allowed to function, the Japanese shops were open to them and life continued on a somewhat even keel.

"In fact, our youth group marched in Japanese parades, waving our Star of David flags," Mrs. Beil said, adding that "we were the best groomed unit."

In Shanghai, although the Russian Jews were not interned in camps during the occupation, as were the others, "we had no freedom, no food, no money," Mrs. Schiller said. "We were completely nobodies, and we had to sell everything we had just to survive."

The end of the war brought short-lived peace. The Communist take-over that followed 'encouraged' foreigners to leave.

Mrs. Schiller, a young school girl at that time, and her mother, arrived in Canada in 1952. She entered grade school, went on to high school and worked as a secretary to Beth Tzedec Rabbi Richard Marcovitz and then in the religious school office. Her knowledge of the Russian language has been put to good use frequently these past years, assisting groups in placing phone calls to Jews in the Soviet Union. She and Henri Schiller were married in Toronto in 1959.

Mrs. Beil, her husband Robert, whom she met while attending school in Harbin in Manchuria, their son Mark (then four years old) and her father arrived in Toronto about the same time. Daughter Monica, 15, was born in Canada.

The two women met in Toronto through mutual friends. After several years of tossing the idea around, they opened the doors of Beil and Schiller Antiques, in the Avenue Road-Davenport district, just three months ago.

Never far away from their past, they have been collecting Chinese things all along -- "we lost everything and we swore one day we are going to get it back" -- With contacts in China still open to them, the showcases are laden with objets d'art, and with memories they will share with you. All you have to do is ask.

As many feel, has book on war gone too far?

By NECHEMIA MEYERS
Israel Correspondent

REHOVOT –

Many people feel that Dahn Ben-Amotz, the aging enfant terrible of Tel Aviv bohemia, has gone too far this time. While Israelis are still mourning Yom Kippur War dead, he has published a book dedicated "to those who have not yet fallen."

The book's title, **Yofi Shel Milhama (What a Lovely War)**, is clearly derivative, as is its pessimistic, pacifistic message, presented MASH-like through the eyes of a medical corpsman serving in the Sinai. This is not to say that Ben-Amotz is simply trying to profit from the mood of uncertainty that engulfs the country at present. On the contrary, his doubts about Israel's policies and even about her viability were well known before the latest conflict. But they are not much appreciated at this juncture, particularly by those who suffered personal losses in the war.

Ben-Amotz's book is one of the relatively few published so far about the war. Popular military commentator Chaim Herzog, has issued his October broadcast talks in book form, and two breathless exposes of government blunders (real or imagined) have appeared; one has even made the best-seller lists. However, there have been none of the albums which flooded the market after the Six Day War, making enormous profits for local publishers. The sense of elation that accompanied the reunification of Jerusalem and other 1967 triumphs was easily translated into pictorial terms. Today's sombre mood hardly provides fertile ground for such coffee-table masterpieces.

A remarkable attempt to come to terms with the war, as it was experienced by women who lost loved ones in the fighting, is being presented by the Haifa Municipal Theatre. Director Nora Chilton, whose heavily accented Hebrew betrays her U.S. origins, has created a text on the basis of tape recordings, as she did earlier with productions that dealt respectively with the problems of Israeli Arabs and of the aged. This time she interviewed 14 women of various ages and of various backgrounds -- ranging from urban matrons and idealistic kibbutzniks all the way to Oriental charwomen. Each woman's words (presented, of course, by a professional actress) come across so directly that they are chilling. You cannot help but feel the pain that she feels. And the only escape is to flee the theatre.

The production has been criticized by some for coming too soon and cutting too close to the bone. But these protests have not been made by the bereaved themselves. One girl who lost a brother in the Yom Kippur War, speaking in a TV discussion on the subject, said she thought the Chilton production was refreshingly honest and, far from inflicting additional pain on those who had already suffered, actually served as a form of mass psychotherapy.

Closer in spirit to Ben-Amotz's is **The Latest War**, a Bimot Theatre satirical revue. In its opening song, a young soldier plaintively explains in a card to his mother that he has no desire to be a hero or to have a memorial booklet issued in his name. "Others make mistakes, which I must pay for," he says.

These are strong words, particularly in a country which recently published a 135-page casualty list, and which, in all probability, will still have to publish others.

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For writer Ruby Shamash, hats have played a large part in her life. Here, models show off fashions created for the movie, "Death in Venice," based on a famed Thomas Mann novel. Hats were designed by Frank Olive.

From children on up to elderly, people are fascinated with hats

By RUBY SHAMASH

JERUSALEM –

When I stop to think about it, hats have played quite a large part in my life. One of my earliest recollections is of being tucked under my mother's arm, clinging to her long skirts and shrieking with laughter, while she chased her very large hat which had blown off just as we were about to board a London bus.

Later there was school and the thrill of the first school hat, complete with distinguishing badge. No one, but no one, would think of going to school without a hat. In fact, in those far-off days, apart from small children, no woman walked out without some form of headgear.

The cleaning woman arrived wearing a hat which was so much a part of her that she even scrubbed the floor wearing it. In the event of a trip to the shops in the West End of London, a hat was a very essential item and I still feel a little strange if I walk there without one!

I can remember the night of the great Fire Blitz of London during World War II. I had spent the evening listening to records at the home of friends about three miles away from my home. All the buses had stopped and I was walking home. I was accompanied by a somewhat nervous and not very gallant young man. The whole sky was one vast orange glow, the noise of the anti-aircraft guns was deafening, and the 'flak' (hot pieces of metal from the shells) scattered on the pavements.

He decided to take me for shelter under, of all impossible places, the glass canopy of the porch of a house, offered me most reluctantly his tin hat and, when I refused, placed it on his own head with undisguised relief!

Children of all ages are fascinated by hats. A hat worn at Purim or at a birthday party can transform some shy tot into a fiercesome brigand or a miniature Napoleon.

When I was about 11 there was a fancy dress competition at my school. The only rule was that the whole outfit must cost under the now obsolete English half-crown. My mother made a beautiful Victorian dress entirely of crepe-paper, its crowning glory being an exquisite bonnet, pale green on the outside, with the inside of the enormous brim filled with narrow frills of pink.

It was so lovely that nobody would believe that the cost was so little and I did not win a prize but I treasured the bonnet for many a long year.

Hats play a very large part in synagogue life in London. When I was chairman of various committees a hat was worn like a badge of office. The mother of the bar mitzvah boy could always be picked out, even in a congregation of 500 people, her hat proclaiming her position from afar.

Soon after I came on aliyah, my daughter married in Jerusalem. A hat had to be found for this great occasion. I decided on a small hat, the same material as my dress. I arrived to collect this masterpiece from the milliner on a cold and rainy February day. I had a touch of 'flu and I was feeling rather ill. I felt even worse as I sat in front of the mirror gazing with horror at the monstrosity that was placed on my head. I had not the strength to explain to the overbearing woman that it was not what I asked for.

Weakly paying her more money than I had ever given before for a hat, I staggered out in silence. Once home, I threw the thing on the floor and used my remaining strength to jump on it. I then re-made it myself.

It is wonderful to walk around in Jerusalem and view the Chassidic hats, black for weekdays, fur-trimmed for Sabbaths and festivals and those incredible creations looking like Salvador Dali flowerpots worn by the women in Mea Shearim. These are interspersed by colorful Arab headdresses and the occasional red fez. One marvels at the incredible variety of headcoverings worn by observant Jews, ranging from sober black ones to gay ones in every size and color. Once, at a jazz concert, I even spied a minute, very fluffy, angora Kippah. At Shavuoth one sees the children wearing their flower circlets. The Hadji proudly wears the turban that tells the world that a pilgrimage has been made by its wearer to Mecca.

Now two of my children wear new hats. They serve in the Israeli army. An army whose only wish is for peace.

These days, I wear a hat if it is too cold, too hot, or too windy. But I am still fascinated by hats as, hatless, I walk in Jerusalem.

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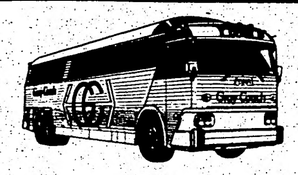

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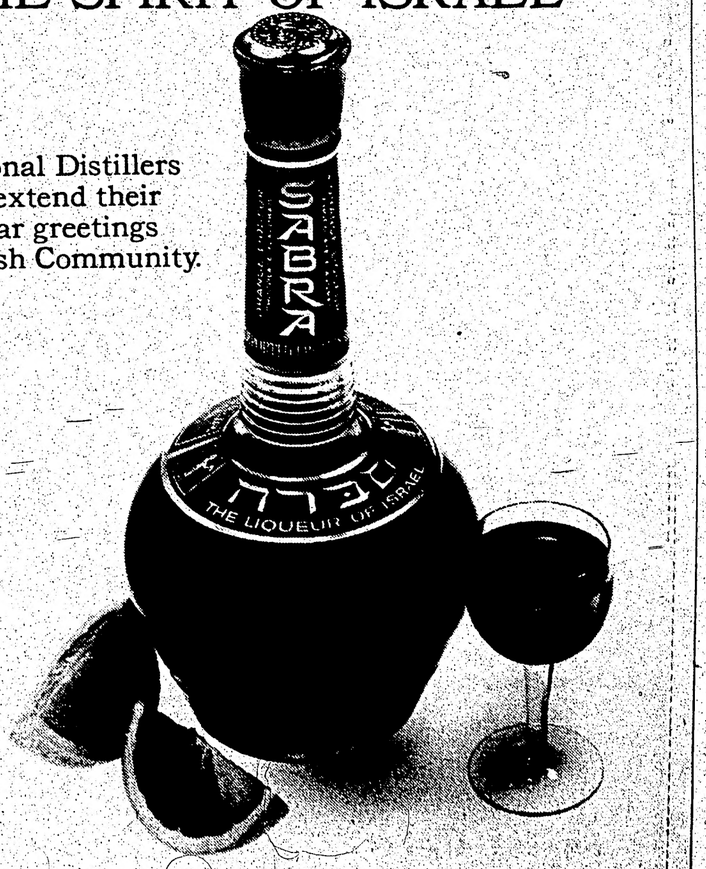

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People of average means purchase Israel Bonds as much with their hearts as their pocketbooks

By ELLIE TESHER

TORONTO -

For some people, State of Israel Bonds are "a way of life," part of their yearly plans and savings. Times of distress for Israel cause them, like many others, to search for more funds to aid their fellow Jews. But their tie to Israel is consistent, though less acutely emotional, in easier times as well. They are always aware of their ongoing link to the Jewish homeland, even if they have never seen it. By purchasing Israel Bonds, they show faith in the small country fighting for its equal place among nations, and they help give that country buying power in the world market.

Of course, a Bond purchase is really a loan to Israel, and interest accrues for the buyer. The majority of these people, however, buy Bonds with their hearts, as well as their pockets. Often they are small business people and workers who have never considered themselves as investors. They only know that a Bond is a solid statement of participation in Israel, and they want to feel a part of the country.

Joel Teich is the honorary rabbi at the Stashover Slipia Congregation in Toronto. "Nobody in my synagogue has ever cashed in a Bond -- they usually re-purchase them," he explains. "They are mostly working people and old-age pensioners, but they still buy Bonds with whatever money they can. It is a part of the obligation they feel to Israel. They know it's a loan, but they have the spirit of helping Israel. People, instead of taking a vacation, buy a Bond."

Last year, after the onset of the Yom Kippur War, Teich made an emotional Bond appeal. "Everyone in the congregation cried along with me," he described, "and opened their pockets." He expects a strong response this year as well, despite the modest incomes of his members. "They are aware of the continuing emergency continuing emergency conditions in Israel."

Abraham Glass is 75. Fifty years ago, he helped organize the Radomer Mutual Benefit Society and Beth Radom Congregation in Toronto, of which he and his wife, Fanny, are still members. His response to Bond appeals is immediate and practical. He asks, with typical Yiddish inflection: "So what's different? I always bought before, and I will again!" He says that the High Holiday appeal at his synagogue is very successful even though he describes the membership as of "a mixed landsmanschaften -- working class people."

Glass reported that the Radomer building has posted many advertisements about the continuing need in Israel, and he hopes there will be a good response this year. "We try the best to help Israel in every way," is the proud way he asserts the commitment of his group.

Gert Grant has been working for Bonds within her B'nai B'rith Women's chapter for years. She was one of the originators of Bond Clubs, whereby women apportioned some of their housekeeping money each month; after a time they drew names to win a paid-up Bond.

Mrs. Grant was amazed to find that during the Yom Kippur War, the people that brought money to the Bond office were often "the little man." She remembers, "they looked needy themselves. Many were from Europe and had been through camps." To them, Jewish survival, through Israel, was vital, and they brought all their savings.

Young people are among those who respond to Israel needs with deep conviction. Morty Mogil, at 28, is the youngest Bond Chairman in Toronto. He and his wife, Susan, have a 20 months' old baby. Morty says he was "always interested in the survival, and therefore the economic survival of Israel." As a worker for Bonds, he experienced a heightened awareness and felt "a responsibility to do a job above and beyond."

Yet the purchase of bonds was a part of this young family's budget before the October War and Morty's increased involvement. There is great depth of feeling when he says, "I hope this year that people will respond without the further spilling of blood to alarm them to the need."

Merle and Stephen Goldman have four children aged three to seven years. The couple are in their early 30s, and have been purchasing Bonds ever since they joined Beth Tikvah congregation five years ago. "Through the synagogue and Rabbi Feder," Merle says, "we became aware of our role as Jews that the time to help was now and not in 10 years when it would be easier for us."

The family has increased its Bond purchasing whenever possible and admits to budgeting for Bonds on an emotional level. "We buy what we feel we ought to buy. We look at it from the point of view of Israel's need, and buy the maximum we can afford."

A trip to Israel that had been planned for last October was postponed until February. "The Israelis showed us that the money that North Americans send is extremely important. Here in Canada we feel that we are also a part of Israel, but I don't feel that I have the right to say it when I'm there." For the Goldman family, purchasing State of Israel Bonds is part of their total commitment as Jews.

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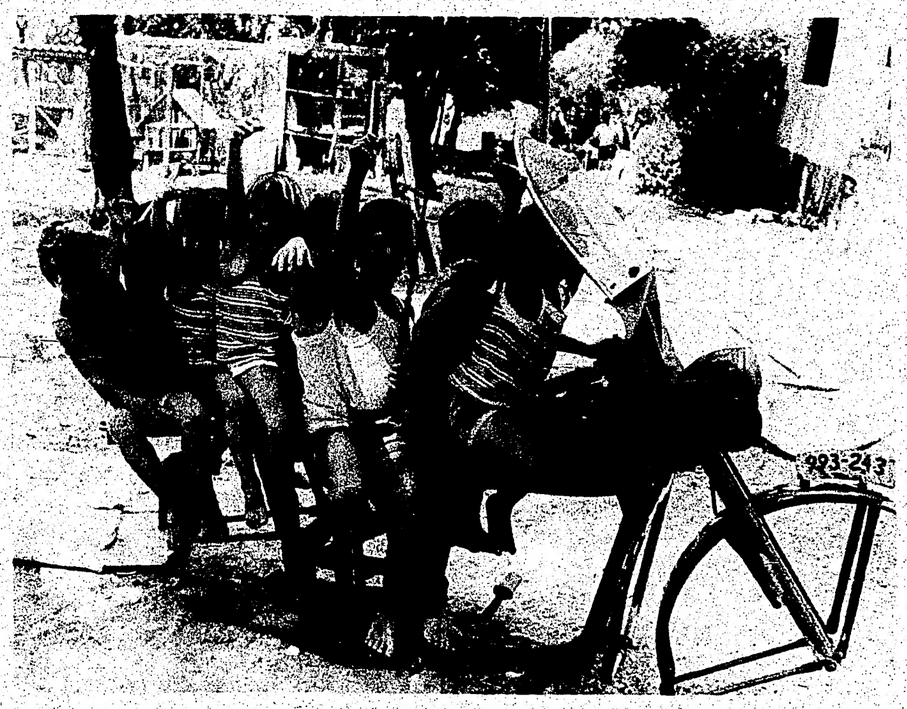

On his honeymoon in his native land, photographer Jacob El-Baz caught these pictures of every day Israeli life. The award-winning lensman and wife Susan spent more than a month travelling in Israel.

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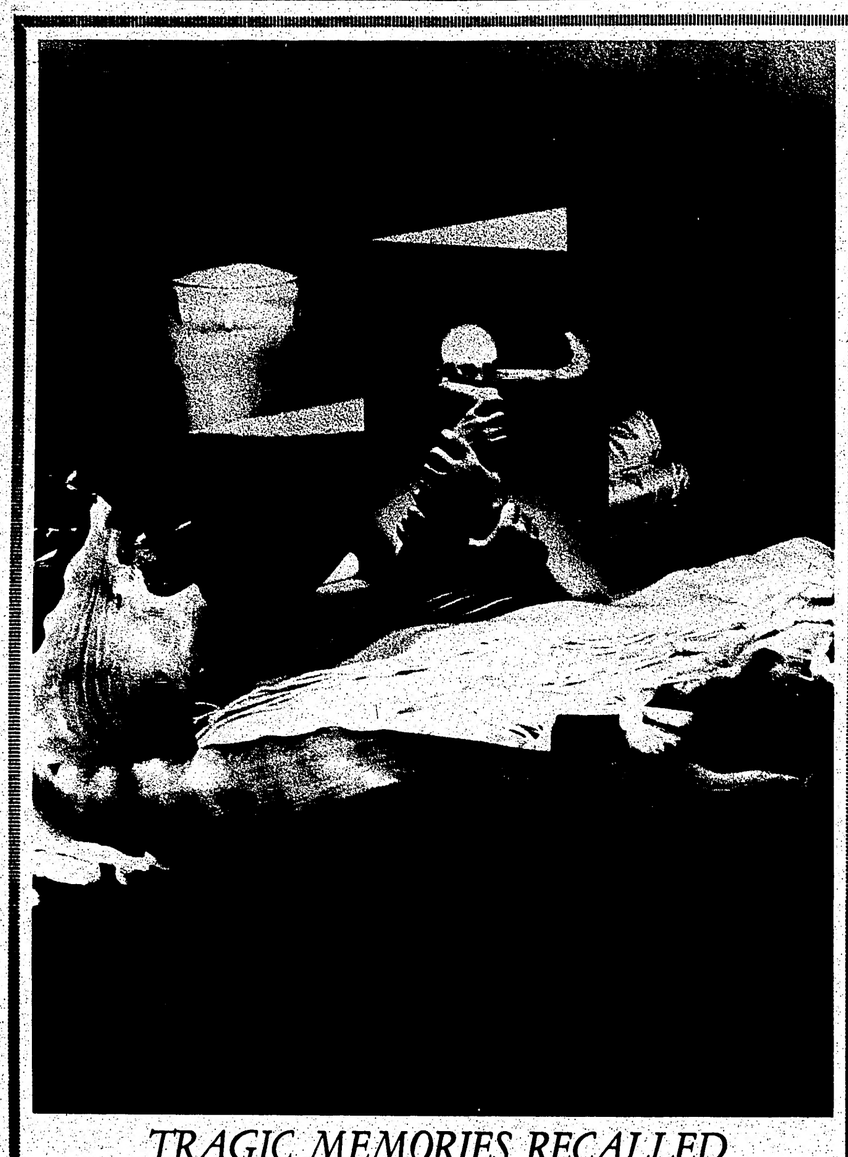

TRAGIC MEMORIES RECALLED

This is part of the special Yom Kippur prayer book insert, prepared by the U.S. United Jewish Appeal, and distributed to synagogues throughout the country. It is a four-page English reading which commemorates the first anniversary of the 1973 Yom Kippur War and conveys importance of remembrance.

Hamilton body aims to upgrade observance level

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON – As the Academy of Judaism begins its fifth year next month, Gloria Silverman, who is in charge, is satisfied that some of the goals she set herself are well on the way to being achieved.

The academy is sponsored by the combined sisterhoods of Hamilton's three synagogues and runs classes in such subjects as bible and prayer book study, Jewish laws and observances, basic Hebrew as well as conversational Hebrew for both beginners and advanced students, and more general subjects such as Jewish literature.

The aim of the academy, Mrs. Silverman explains, is to provide what a number of women lack in their own backgrounds and "to upgrade the level of Jewish observance.

"There were many women in town who could not read Hebrew and were unable to find their way around a prayer book. Now they are at least able to follow services."

More young mothers are beginning to come, many in order to learn Hebrew before their children begin to study it. "It is becoming more fashionable now to attend these classes" Mrs. Silverman says and adds "I am very pleased with the calibre of women who now come."

When it first started, the sisterhoods supported the academy but now it is entirely self-supporting and run on a volunteer basis. Only the Israeli teachers, whom Mrs. Silverman prefers for teaching Hebrew, are being paid.

Rabbis Bernard Baskin of Temple Anshe Sholom, Morton Green of Adas Israel and Israel N. Silverman of Beth Jacob take turns in conducting classes on a semester rota and their wives have also given talks.

Mrs. Silverman is the wife of Rabbi Silverman and the mother of five children ranging in age from 22 to 7 1/2 years. She has been teaching for many years and is in charge of the Hebrew high school at Beth Jacob as well as the yough program.

Classes begin Oct. 15 and are held Tuesdays from 9:30 to 11:30 a.m. A baby-sitting service is provided for mother's with very young children and there is a coffee break between classes to give the women a chance to chat and perhaps practice their Hebrew. Registration begins after Rosh Hashanah and forms will be sent out with local synagogue bulletins. The fee for one course is $7.50; $10 for two courses.

Holy Day experience

Cont'd from Page 2

has been going on successfully for centuries and is part and parcel of Judaism. Generation after generation of our people have found great comfort and enjoyment in observing each season with appropriate music. Consequently, Holy Day Music is not new, but rather special! Musical change is easier to accept when a particular prayer is only chanted on the Holy Days and its text has no other associations. The best example of this would be the **Kol Nidre**. This very special melody certainly helps set the mood and spirit of the entire service. The **Kol Nidre** prayer itself is an Aramaic formula for the dispensation of vows. The text is more than 1,000 years old and the melody is ascribed to a 16th century Chazzan. The haunting melody of **Kol Nidre** almost outweighs the significance of the text. In fact the evening of Yom Kippur is referred to as Kol Nidre.

The confusion seems to arise with Holy Day prayer – texts which are also part of the Sabbath liturgy; prayers such as the **Bar'chu**, **Avot** and **Mee Chamocha** which are musically familiar as part of the Sabbath worship. Many of our congregants know the Sabbath nigun or melody for these particular prayers and become frustrated when they are unable to sing along on the Holy Days. Therefore the question, "Why new music?" There is, however an art in asking the right questions, so allow me to answer a question with more questions.

I believe that the real questions we must ask ourselves are, – "Can we afford to drop our great musical heritage and sing **Sh'ma** or the **Avot** on the Holy Days as we do on the Sabbath?", -- or, "Are we so poor in imagination, creativity or musical ability that we can not expand our minds, our musical sensitivities and experiences on the holiest time of the year?"

To really understand the richness and distinctiveness of our Jewish musical tradition is to marvel at the way our forefathers were able to envelope an oft-repeated prayer, wrap it in new music, dress it up, adorn it and give it an entirely special mood which is appropriate for the Holy Days.

During the coming Holy Days, I suggest that you try to listen carefully to the music and perhaps make an effort to learn the oft repeated melodies and themes. Try to recognize the "Amen" cadence, follow the text carefully and hopefully the melodies will soon become a part of you. You may even start to welcome familiar sounds like old friends.

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Reb feat

By JAMES MO

TORONTO – For its Rosh commemorativ stamps Israel ed three reb gogues in Jerus City. They wer ly built some 4 years ago wrecked in 1948 dan occupied t of Jerusalem.

The stamps synagogue nam bi Yohanan be that for Elijah et, and the Ista gogue.

This is the s ies of stamps issued for s The first wa portraying fiv synagogues of pora. Printed

The for

By RICHARD

NEW YORK (J Was there Dimension" i Kissinger's c der President as presidentia and head of th Security Counc also as sec state? To wh if any, has hi ness" played his decision-m

Has he "le backwards," a American Jew would when h pointed, not to a ever Jewish i had to influenc ings with Ara What did he anything, for S braces and for mitted into the King Feisal of bia where no trod before?

Kissinger h course, will r bout what it m a Jew in the which he find with power s to the presid prestige far However, nowh of the "mirac singer has w the Middle Ea a suggestion were the resul ing over back at the expense

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He could dr chaim and la Golda Meir – be bussed and friend Henry" Sadat.

But he did th not as a Jew he is a Jew, b he is the Ame retary of stat senting the in the United Stat

In a series in The New Y Ralph Blumen turns again an Kissinger's ro many and his J nections in A he traces the s path from his Fuerth.

Rebuilt synagogues in Jerusalem featured in Rosh Hashanah stamps

By JAMES MONTAGNES

TORONTO -

For its Rosh Hashanah commemorative postage stamps Israel has featured three rebuilt synagogues in Jerusalem's Old City. They were originally built some 400 or more years ago and were wrecked in 1948 when Jordan occupied the old part of Jerusalem.

The stamps feature the synagogue named for Rabbi Yohanan ben Zakkai, that for Elijah the Prophet, and the Istanbuli Synagogue.

This is the second series of stamps Israel has issued for synagogues. The first was in 1970 portraying five famous synagogues of the Diaspora. Printed on gold colored paper, these showed the old synagogue in Cracow, the great synagogue of Tunis, the Spanish-Portuguese synagogue at Amsterdam, the great synagogue in Moscow, and the Spanish-Portuguese synagogue at New York.

That Israel should print postage stamps featuring synagogues is not surprising. But that other countries should do so, is a sign of greater religious tolerance in the world.

Next February, the Netherlands will issue a special stamp to mark the building of the Spanish-Portuguese synagogue in Amsterdam. It is of interest to note that when the Germans marched into Holland in 1940, the Dutch government proclaimed this edifice a national monument, and thus saved it from destruction. A tablet to this effect is on the outer wall of the synagogue complex.

Holland's former colonies have similarly issued stamps to mark Jewish congregations there. Surinam, at the top of South America, in 1961 featured the Neve Shalom Synagogue at Paramaribo on the 25¢ value of a series depicting old buildings in the capital city. In 1968 the country marked the founding of the first synagogue in 1685 with a series of three stamps based on old prints, one showing the first house of prayer and another value showing a map of the country with the location of the first Jewish community.

Curacao claims that the first synagogue in the Americas was built there in 1654. The current oldest house of worship is a replica of the Amsterdam Spanish - Portuguese synagogue. An interior view is shown on a 1970 stamp.

Nearby Panama in 1962 issued a long series of postage stamps to religious buildings. Included are two airmail values, one showing the synagogue in the Canal Zone, now no longer in use, and the 25¢ value the main synagogue in Panama City.

Czechoslovakia has one of the oldest Jewish communities in central Europe at Prague. The synagogue built there in 1268 is featured on a 1967 stamps, while five other stamps of the series show relics in the State Jewish Museum.

India, which has had Jewish communities since the beginning of the Common Era, issued a stamp in 1968 depicting the interior of the Cochin Synagogue, near the southern tip of the country, on the occasion of the 400th anniversary of its founding.

The real Kissinger analyzed for his 'Jewish dimension'

By RICHARD YAFFE

NEW YORK (JCNS) -

Was there a "Jewish Dimension" in Henry Kissinger's career under President Nixon, both as presidential assistant and head of the National Security Council, and now also as secretary of state? To what extent, if any, has his "Jewishness" played a role in his decision-making?

Has he "leaned over backwards," as so many American Jews feared he would when he was appointed, not to allow whatever Jewish instincts he had to influence his dealings with Arab leaders? What did he "pay", if anything, for Sadat's embraces and for being admitted into the palaces of King Feisal of Saudi Arabia where no Jew ever trod before?

Kissinger himself, of course, will not talk about what it means to be a Jew in the office in which he finds himself, with power second only to the president's and prestige far beyond. However, nowhere in any of the "miracles" Kissinger has wrought in the Middle East is there a suggestion that they were the result of "leaning over backwards," or at the expense of Israel.

If anything, he did what no other American official before him was able to do, he showed that it was possible to be a strong ally of Israel without being an enemy of the Arabs.

He could drink a le'chaim and laugh with Golda Meir -- and then be bussed and called "my friend Henry" by Anwar Sadat.

But he did these things, not as a Jew or because he is a Jew, but because he is the American secretary of state, representing the interests of the United States.

In a series of articles in **The New York Post**, Ralph Blumenfeld, returns again and again to Kissinger's roots in Germany and his Jewish connections in America as he traces the secretary's path from his boyhood in Fuerth.

Henry Kissinger

Kissinger himself insists that what happened in Germany did not happen to him. The beatings he got as a boy came from other boys, not from jack-booted Nazis. What happened to the Jews after 1938, he says, was a tragedy -- but it did not happen to him.

Men who knew him well don't believe him. One of them, Carl Friedrich, a retired Harvard professor and a non-Jew, said he thought "Henry regretted the conflict the Nazis created between Jews and Germans. He did not want to carry the burden of this frightful heritage. And psychic self-suffering -- you don't want to put that out before journalists."

The "man who discovered Kissinger," Fritz Kraemer, Prussian-born Pentagon advisor and also a non-Jew, said that what the Nazis "did to these people is unspeakable. You can do damage to the soul of a man and never touch his body. For five years, the most formative years, from 10 to 15, Henry had to undergo this horror. And the real horror is the breakdown of the world. Imagine what it means when your father, who was your authority, the father you admire, is suddenly frightened into a little mouse."

Kissinger's experience was so traumatic, thinks Kraemer, still a friend, that he literally cannot talk about it. For any outsider, he said, Kissinger's silence can be measured only when it is broken, and this has happened twice since he came into the public eye in 1969.

Once was at Yad Vashem last December, when a correspondent asked him to describe his emotions. Enraged, he told her that this was a private visit and he wanted no more questions about it.

The other time was when he was on an official visit to Bonn several years ago. The German press officer said in a release that Kissinger would visit relatives while in Germany. Kissinger exploded. "What the hell are they putting out?" he demanded to

Cont'd on Page 20

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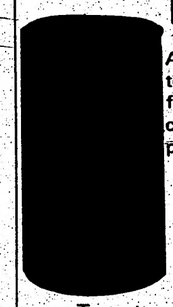
PEACE AND PROSPERITY IN THE NEW YEAR



As the new year begins, we extend our fervent hopes for peace for mankind. To our friends and customers we wish health, love, prosperity and good fortune.

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"Peek-a-boo, I see you," says four-year-old Ganit El-Baz to his photographer uncle Jacob.

Questions about Kissinger are still to be answered

Cont'd from Page 19

know. "My relatives are soap!"

Kissinger was 14 and his brother, Walter, 15, when their parents brought them to New York in June 1938. The father, who was 50, had been a school teacher in Fuerth, in America he was forced to take a low-paying job as a bookkeeper, and the mother, 13 years his junior, found work with a caterer for whom she prepared and served hors d'oeuvres at private parties.

The future secretary of state quickly learned one aspect of America: "I had to face the problem of earning a living." He got a job squeezing moisture from bristles for a shaving brush manufacturer, at $15 a week. He worked there from 1939 to 1943, while going to high school and then university. "I ended up making $20 a week," he recalls. His height of ambition: "To be an accountant."

Six long years lay ahead. Kissinger went through training as a combat infantryman and it was at Camp Claiborne, La., that he first met Fritz Kraemer. Kraemer, who was then 35, had had to leave Germany when Hitler took power because of his vigorous opposition to the Nazis. His job in the army was to tour the camps and lecture on what Nazism was all about.

Kissinger was impressed, and wrote a note to Kraemer telling him so. Kraemer responded; he recalls, by guiding "my little Jew" into counter-intelligence and post-war military government in Germany. In later years, he "pointed" him towards Harvard.

Kissinger was demobilized and came home from the war in Europe in 1947. He no longer wanted to be an accountant but wanted the academic life that Harvard offered.

Between terms, in an Orthodox ceremony at his parents' apartment in Washington Heights, Kissinger married Ann Fleischer on Feb. 6, 1949. They had two children, Elizabeth and David.

Ralph Blumenfeld notes, as others have done, that Kissinger has not seen the inside of a synagogue in 30 years. But Leo Hexter, his former youth group leader from Fuerth, said "I can tell you that until he went into the army, Henry was very religious. He put on tefilin every morning and went to synagogue regularly." But the last time he was seen in a synagogue was in 1943, prior to sailing for the war in Europe.

Kissinger was asked how he felt when he returned to Nazi Germany as an American soldier. Was it exultation? Did he seek vengeance? "Not vengeance," he replied. "I felt, to the dismay of my family, that if racial discrimination was bad vis-a-vis the Jews, it was bad vis-a-vis the Germans. I mean, you can't blame a whole people."

Ralph W. Farris, Jr., a wartime friend, said that Kissinger's resentments were directed against his fellow Jewish refugees in the counter-intelligence service who could not contain their hatred for the Nazis. He said: "I remember one occasion when some of these refugee interviewers were being abusive to a civilian couple. The couple were not under investigation; they were just being asked for information. Henry began yelling at the questioners: 'You lived here under the Nazis. You know how abusive they were. Now how can you turn around and abuse these people the same way?'"

Another professor, Carl Friedrich, now retired, said that Kissinger did not try to hide his background. He remembers a cocktail party he gave in the 1940's when Kissinger was still a student, and "he asked me if he could invite his parents, and then he made a great point of introducing me to them. I like the fact that he did that."

Friedrich said that it was possible that Harvard's "casual anti-Semitism" may have made Kissinger wary. "It is not inviting here for a boy to be pro-Israel," he said. He also recalls that his own pro-Zionist views were strongly opposed by Kissinger who thought "it was all wrong for America."

During the negotiations for American withdrawal from Vietnam, both Nixon and Kissinger feared a rightist uproar if the U.S. withdrew, and Kissinger, a state department counsellor said, also had another fear -- that the scapegoat might be "the Jewish refugee -- himself."

Roger Morris, who directs humanitarian policy studies for the Carnegie Endowment for International Peace, wrote recently in the **Columbia Journalism Review** that despite Kissinger's "awesome success, he seemed to remain so self-consciously the German Jewish immigrant, even an outsider in the American foreign policy establishment." The questions asked at the beginning of this article have still not been answered.

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Actor builds evening on a survival theme

By GEDALYAH ENGEL

LAFAYETTE, Indiana –

Purdue is a mid-western university located in Lafayette, Indiana. The occasion was the annual Van Tarjan Loan Fund event at the Hillel Foundation which attracts a cross-section of the Jewish faculty and students.

Most of the faculty are still second generation Americans. The students are primarily third generation whose grandfathers might to some extent remind them of what it was like to be an immigrant in America.

But the audience was thoroughly American and it was to them that Elliot Levine brought his one-man show, **The World of Sholom Aleichem**. Impersonating the writer, he presented them exclusively with Sholom Aleichem's reactions to the United States.

From the moment he appeared on stage in his turn-of-century clothes and sporting a black goatee, there was a rapport between Elliot Levine and his audience which transcended that which is normally established between an actor and those who come to listen and watch.

His audience sympathized with his attempts to be fashionable and to "behave like goyim." What became clear as the evening progressed was that the times had changed, not the problems. The audience didn't have the thick accents of their immigrant grandparents, but the struggle to maintain Jewish values is no less acute.

Elliot Levine recognized this and built his entire evening around the theme of remaining Jewish. This was in keeping with his own belief that Sholom Aleichem was more interested in helping the Jews survive in America than to tell stories about life in the shtetl.

The evening began with laughs. Gradually, the pace changed and more serious issues were considered. A theme began to unfold that the Jew in America is beginning to behave precisely as the non-Jew.

Levine, in the style of Sholom Aleichem, used irony rather than stuffy preaching. He touched the hearts of young Americans who sometimes wonder in what way they are different from their neighbors. They have been raised in the homes of second generation Americans who enjoy lox and bagels but practice an American ethic. What took place at Purdue was an unheard dialogue between a grandfather figure and offspring who are wondering what life in America is all about. For them Portnoys are commonplace, while "real" Jewish characters are unreal.

By the time Elliot Levine said good evening many were wondering whether the Jew in America hadn't really short-changed himself, if he had not given up the warm talis for ersatz cloth.

Elliot Levine drinking from a yahrzeit glass instead of a stylish cup symbolized the struggle to remain oneself. The whole issue of authenticity is one that the total college population is struggling with. For the Jews on campus the inner turmoil is even more severe. The question is how to be oneself but still to remain "in style."

In a land where it is becoming increasingly difficult to see any real difference between the life style of the third generation Jews and native Americans, the community's leadership might be well advised to consider the alternatives to formal education in order to facilitate the survival of the American Jew.

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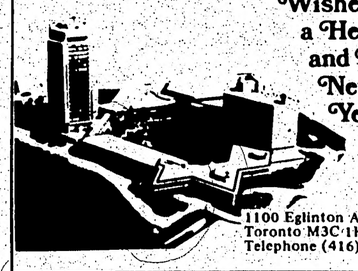
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United States Israel Bonds co-chairman Rabbi Leon Kronish has a tete-a-tete with Alice Peerce, Bond's women's division chairman, at the international conference held at the Sheraton Mount Royal Hotel in Montreal.

Peres praises Canada's role as 'country of bridge builders'

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

At one of the most moving gatherings he has ever attended, Israel Defence Minister Shimon Peres commended Canada for being a country of bridge builders whose approach is for nations to live together.

"In spite of its size, Canada has contributed to the peace of the world. We are lucky to have the friendship of two great democracys -- Canada and America alike," he told a supper session of the first international Israel Bonds Organization conference to be held in Canada.

The former minister of information and author of two books spoke to a capacity audience of 750 delegates -- some 100 from Canada.

Federal security agents formed a ring around the giant Sheraton Mount Royal Hotel ballroom, but no incidents were reported.

Shimon Peres

Introduced by Canadian Israel Bonds General-Chairman George Cohon, Peres discussed a number of issues, including the possibility of war, Israel's economy, Soviet Jewry, Canada - U.S. - Israel relations, Israel's "foreign" policy, and the internal mood in Israel and her Arab neighbors.

Peres stated that he doesn't regret the Arab nation's new found affluence as it "carries an expectation for the future." He added: "Controlling 56% of the world's known oil resources carries with it a demand from the rest of the world to play a more responsible role in world affairs."

He said, however, that Syria has not yet decided whether it will renew the mandate for the UN forces stationed there as a result of the year-old Syria-Israel disengagement.

Optimistically, the defence minister stated: "Israel is awakening again to the challenge and responsibility, and despite all dangers we can face them. A new generation is emerging, and I'm referring to the army command where some are brilliant and all are experienced."

He said Israel is willing to give "a piece of land for a piece of peace. We gave land but we're still waiting for a piece of peace. We are not willing to lose land for nothing in return."

He added that Israel will continue negotiating not because the country is oppressed or weak, "not because we are afraid of threats, but because our basic want is peace."

On the subject of the country's foreign relations, Peres said Israel's objectives are co-existance, and the desire for Jewish life to prevail, and Jewish contacts to be active.

He said Israel's relations with the U.S. is a combination of clouds and roots. "We see the clouds in the sky and we watch them, but we know the roots of our friendship are deep enough to pass through future tests."

On the issue of Israel's economy, Peres argued that "we can't be proud of our balance of payments, but we can be proud of the reasons for it." He cited Soviet immigration and the defence of the Jewish state as causes.

"We have a great and long tradition of being a stubborn people," he declared.

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Firsthand insight into Israeli life gained by 36 Canadian and U.S. youngsters

MONTREAL –

Thirty-six Canadian and American boys and girls, age 14 to 18, members of ORT Youth Fellowship, worked for four weeks this summer, landscaping and gardening at the ORT School in Natanya and helped in construction work at the agricultural museum being built at the ORT School on Kibbutz Ein Harod.

The program which lasted six weeks, also included sightseeing, home hospitality where the visitors spent time in Israeli homes of ORT students.

"We made friends with the Israeli ORT kids right away," said Reuben Gotz of Toronto, "and we are keeping in touch with our new friends."

"The work was hard – let's not kid ourselves" said Doris Wexler of Montreal, "but there was not one person in our group that didn't feel, that he or she accomplished something to help Israel in some small way. The people at ORT really appreciated our efforts and hard work."

"The weekend when we were billeted out for home hospitality in Kiryat Bialik (near Haifa) was when we really got close to family life in Israel. The ORT kids in Israel with whom we spoke, told us that they would never dream of living anywhere else but in Israel, in spite of all the problems" observed Brett Lane of Los Angeles.

Joseph Harmatz, director of ORT Israel, hopes these OYF trips will pave the way for an exchange program where students from ORT Schools in Israel will be able to study in the United States and Canada for a few months and American and Canadian teenagers would spend a few months at ORT Schools in Israel.

Allen Brownstein, for one, said that he would love to participate in such an exchange program. "In America and Canada, vocational schools are for kids who can't make it. But I see it's very different in Israel. They took us around the school and I saw equipment that I had never heard of before, such as a vacuum laboratory. They have submarine engines here for ship mechanics to work on, and all kinds of really fantastic stuff."

ORT Youth Fellowship – O.Y.F. – is a national, co-educational program for high school youth.

The program was initiated in 1973 in Montreal through a government grant, which has been extended for 1974-75. Chaim Shtir was recently appointed as director of ORT Youth Fellowship. In 1945, he came to Israel where he received his education. He created the first school for dental technicians in the ORT School in Givataim.

Herzl biography analyzes complex figure

books

By BERNARD BASKIN

Theodor Herzl

– Theodor Herzl
by Desmond Stewart
Doubleday $12.50

• • • •

Theodor Herzl was a charismatic figure, a latter-day Moses, who forsook the cafes of Paris and theatres of Vienna to lead the Jews of modern Europe to a promised land. Sigmund Freud described him as "a majestic figure with a pale, dark-toned face, framed by a beautiful, raven-black beard, with infinitely sad eyes."

For Clemenceau "He was a man of genius, not to be confused with a man of talent. There are plenty of men of talent in the world. Men of genius are rare." Even Plehve, the notorious Russian Jew-baiter, marvelled: "Till Dr. Herzl came to me I did not know there were Jews who did not crawl."

The miserable downtrodden Jewish masses of Eastern Europe spoke with awe of this new "Messiah" who moved like an equal among the mighty of the earth, who championed the cause of his people with kings, potentates – and the Pope himself.

Yet, Herzl, as Desmond Stewart makes clear in his objective and eye-opening biography, was not without his grave imperfections and shortcomings. He was stubborn, headstrong, egoistic, and confused about Jewish values and tradition. He was unhappily married to a wealthy patrician whose entire lifestyle he despised, and the father of three children for whom he had little time and who all met tragic and terrible deaths. His last descendant, a grandson, committed suicide in Washington in 1946.

Incredibly, the indefatigable tribune of his recalcitrant people died at the age of 44. In the final nine years of his life, from the year 1896 when he wrote **The Jewish State**, to the year 1904 when he expired a drained and exhausted man, he assured the ultimate creation of a Jewish homeland.

The Dreyfus case challenged the half-assimilated playwright and sophisticated journalist as a man and a Jew. The die was cast. It led, in time, to the World Zionist Congress in Basle, the first international gathering of world in 1800 years. With rare prescience Herzl wrote in his dairies: "If I were to sum up the Congress in a word, which I shall take care not to publish, it would be this: 'At Basle I founded the Jewish State.' If I said this out loud today, I would be greeted by universal laughter. In five years, perhaps, and certainly in 50 years every one will perceive it." In 50 years to the date the state of Israel was proclaimed.

Herzl was plagued by ill health, uncertain about the need for Palestine as the ultimate homeland and disconcerted by the lack of artistic success he sought.

This lengthy and well-written biography is not only an analysis of the complex personality of a dreamer and activist, but also a description of the diverse European, cross currents of the 19th century.

In 1949 Herzl's remains were brought from Vienna and buried in a hill just west of Jerusalem. The restless defender of a homeless people had, at last, found rest in their midst.

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This six-year-old, who lives on a farm in Israel, does some errands for his mother. Here, he attempts to reach cornduring harvest time. (J. El-Baz).

The great Israel novel has yet to be written

By Greer Fay Cashman

JERUSALEM –

Israel may be described as the land of the eternal Why? Among the many questions which are asked is why has no American Jewish author written the great epic novel with Israel as its central theme?

According to Professor Paul Gould, lecturer at the American College in Jerusalem, there are two answers. One is that many American Jewish authors are 'self-hating' and the other is that the majority of American Jewish authors are preoccupied with other themes.

Professor Gould is optimistic that some American writers will attempt the great Israeli novel in the aftermath of the Yom Kippur War. The Six Day War, he recalls, brought many American Jewish writers who were previously either anti-Israel or neutral in their feelings for Israel, to the side of their brothers. He thinks the Yom Kippur War will have an even more soul-stirring effect on American Jewish writers.

He cites as examples Norman Mailer and Budd Schulberg who have both swung towards Israel, and who previously could not be classified as pro-Jewish, let alone pro-Israel. Although he acknowledges the numerous works on Israel which are the products of American Jewish penmanship, Prof. Gould maintains that none of these could be termed a great book or a great epic. For that matter, he asserts that no American Jewish writer has produced a great work on the Holocaust. Here he excludes writers such as Elie Wiesel, Sholem Asch, Chaim Gradek and Isaac Bashevis Singer whose writings appear in English only after translation.

"Books on Israel were either never started or never finished because the subject was too overwhelming" he states. It bothers him that fine Jewish writers such as Irwin Shaw, Bernard Malamud, Herbert Gold, Chaim Potok, Charles Angoff, Cynthia Ozick, Herman Wouk, Howard Fast, Elliott Arnold and Edna Ferber have not chosen to write on Israel. Part of the problem is that none of these people lives in Israel. With the exception of Meyer Levin, not a single writer of American Jewish descent lives in Israel, and even Levin does not live here all the time. Without the experience of living in Israel and knowing the people with their joys, their sorrows, their cultural patterns and their idiosyncracies, no writer, however talented, can give the world the great Israeli epic.

Herman Wouk

Chaim Potok

Meyer Levin

Edna Ferber

Prof. Gould believes that the writer who may eventually come forward with the great Israeli novel is Hugh Nissenson, who has lived in Israel intermittently, and who has written some magnificent short stories on Israeli themes. According to Prof. Gould, Nissenson represents the ultimate in American Jewish writing because of his broad range of perceptive vision. "Nissenson should escalate from the short story to the novel," says Prof. Gould, "because he is one of the few writers capable of writing the great Israel novel."

On the other hand, Prof. Gould is doubtful that Meyer Levin, despite his prolific output, will be the one to whom the great Israeli epic will be credited. "What's evident about Levin," he says, "is his tremendous love of Israel. But he doesn't write great books. He is too facile a writer, perhaps because of his background as a newspaperman.

But Levin has done an important job in reawakening Jewish writers to the importance of Israel.

Because he is doing what he wants to do, Danson is good politician

By ROCHELLE CARR

TORONTO –

Who makes the best politician? According to Barney Danson, it is someone who knows what he wants to do, is dedicated to it and whatever he did before politics, he did it well.

Barney Danson

Danson should know for he has been the member of Parliament for York North since 1968. He served as parliamentary secretary to Prime Minister Trudeau and was recently appointed minister of urban affairs.

With a charming and easy-going manner, the only present Jewish cabinet minister reminisced to **The Canadian Jewish News** about some of the highlights of his political career. Showing deep concern for the plight of Soviet Jews, he talked about the time Premier Kosygin visited Canada.

Danson sat in on the discussions between the Canadian and Russian leaders that resulted in "a major influence on Russian emigration." As well, he accompanied Premier Kosygin across Canada. "He knew I was Jewish and we talked about it," he said.

Danson, who prefers to refer to himself as "a member of Parliament who is also Jewish," feels that the deep religious commitment of his family has had a bearing on his life both in and out of politics.

A few years back he decided to leave Holy Blossom Temple to help found Temple Emanu-El. "I still have deep feelings and close ties to Holy Blossom, but I wanted a smaller congregation. I guess I was looking back with fondness to the days when Holy Blossom was on Bond St. and everyone knew each other," he explained.

When he is not fishing, travelling or attending meetings, he makes a point of trying to attend a synagogue service. His sporadic attendance has made the service become more meaningful to him. "I have sat in Temple and cried," he said.

The successful businessman - turned - politician took his Jewish concerns with him to Ottawa. He became a catalyst for a group that met informally to discuss Canada's role vis-a-vis Israel.

"We expressed our views to External Affairs. Canada is not as interventionist concerning Israel as is the United States, but I feel we are more positive than Britain. Naturally," he added, "those of us who have strong feelings would like to see more from Canada."

Would he like his four grown sons to enter politics? With a warm smile he answered, "Yes." His fatherly pride showing, he pointed out the deep social concern and commitment to people his sons possess. "They are a product of their background. The best test of religion is what it produces in people and in that sense they are highly successful," he said.

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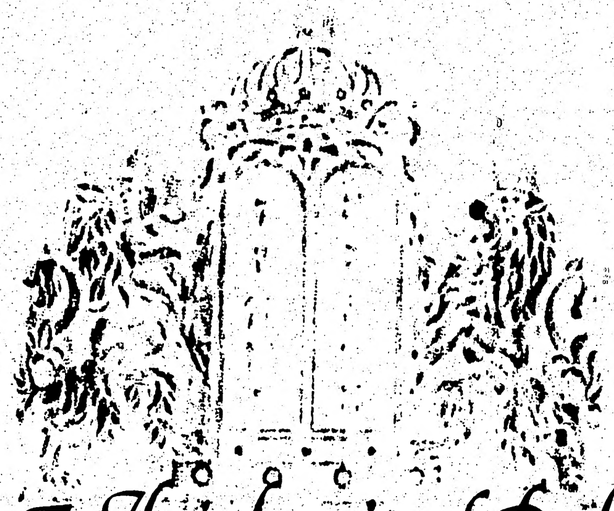

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